THE ANTITHESES OF THE ELDER

A Study of the Dualistic Language
of the Johannine Epistles

by

Thomas Floyd Johnson

Department of Religion
Duke University

Date: October 15, 1979

Approved:

D. Moody Smith
D. Moody Smith, Jr., Supervisor

W. D. Davies

James L. Price

Dissertation submitted in partial fulfillment of
the requirements for the degree of Doctor
of Philosophy in the Department of
Religion in the Graduate School
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ABSTRACT

(Biblical Studies)

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ABSTRACT

The dualistic or antithetical language of the Gospel of John has been studied and discussed extensively and comparisons made of it with other writings, particularly the Dead Sea Scrolls. The antithetical language of the epistles of John has not received nearly so thorough an investigation. This dissertation, then, offers a comprehensive study of the antithetical language of the Johannine epistles.

After surveying briefly the principal issues of critical introduction surrounding the three Johannine letters (including their historical setting and relationship to the Fourth Gospel), we offer in chapter two an in-depth analysis of the twenty-four antitheses of the epistles. Every instance of each antithesis is examined in its immediate context and in the light of the letters as a whole. The same kind of analysis is applied in chapter three to the Fourth Gospel. Its antitheses are categorized and discussed one by one, with attention given both to the form and the content of each such contrast. Chapter four, drawing upon the results of our investigations in chapters two and three, compares the antitheses of the epistles to those of the Gospel and shows the major similarities between them, as well as the important differences, which appear to be due to the different historical situations addressed in the two writings.

In chapter five, in order to give some measure of his-

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torical control to the concept of "antithetical language," we examine the contrastive pairs of terms in four other ancient sources: the Apocalypse of John (thereby including all of the so-called Johannine literature), the Qumran Manual of Discipline (IQS), the letter to the Galatians (another document with a conflict setting), and the parenetic "letter" of James. The results of this comparison show that: (1) the Apocalypse has parallels to almost half of the antitheses of the epistles; (2) Galatians is the least parallel (just over one-third); (3) IQS and James fall between these former two; and (4) none of the four sources is nearly as parallel to the antitheses of the epistles as the Fourth Gospel, which contains more than three-fourths of them.

Finally, we offer in the sixth chapter a sociological perspective on the dualistic language which we have found to be so extensive and intensive in the letters of John. Taking the dynamics of social conflict, developed especially by Lewis A. Coser, and the characteristics of sects, set forth principally by Bryan R. Wilson, we examine the Johannine community of the epistles as a conflict-laden community with sectarian characteristics. We suggest that these two factors go a long way toward helping us understand how the author of the epistles of John came to express himself in such a thoroughly antithetical way: it is characteristic of sectarian communities in conflict to view the world dualistically and, hence, to speak in antitheses.

TABLE OF CONTENTS

ABSTRACT ii

ACKNOWLEDGMENTS vii

Chapter

I. THE JOHANNINE EPISTLES IN HISTORICAL-CRITICAL PERSPECTIVE 1

The Term "Johannine" 1
The Unity of the Epistles 2
The Integrity of I John 3
The Structure of I John 6
The Literary Genre of the Epistles 8
The Relationship of the Epistles to the Fourth Gospel 9
  The question of common authorship 9
  The identity of the author 11
  Chronological priority 14
The Historical Setting of the Epistles 16
  The Fourth Gospel 16
  I John 19
  II John 22
  III John 23
  Conclusion 25
The Aim of the Johannine Epistles 26
The Date of the Johannine Epistles 27
The Provenance of the Johannine Epistles 27

II. THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES 31

An Analysis of the Antitheses of the Johannine Epistles 34

III. THE ANTITHETICAL LANGUAGE OF THE FOURTH GOSPEL . . 83

An Analysis of the Antitheses of the Fourth Gospel 83

IV. A COMPARISON OF THE ANTITHETICAL LANGUAGE OF THE EPISTLES WITH THAT OF THE GOSPEL 137

V. A COMPARISON OF THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES WITH THAT OF OTHER SELECTED SOURCES 162

  The Antithetical Language of the Apocalypse of John 165
  The Antithetical Language of IQS 169
  The Antithetical Language of Galatians 172
  The Antithetical Language of James 175
  A Comparison of the Antitheses of the Epistles with Those of the Revelation, IQS, Galatians, and James 178
  Summary 216

VI. THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES IN SOCIOLOGICAL PERSPECTIVE 224

  Introduction 224
  The Johannine Community as a Group in Conflict 231
    The Dynamics of social conflict: schism . . . 231
    The historical conflicts of the Johannine community in view of the dynamics of social conflict 244
    The Johannine Community of the Epistles as a Sect 260
      The definition of a sect 260
      The typology of sects 265
      The characteristics of sects 268
      The evidence of the Johannine Epistles . . . 281

BIBLIOGRAPHY 303

ABBREVIATIONS 326

UMI

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CHAPTER ONE

THE JOHANNINE EPISTLES IN HISTORICAL-CRITICAL PERSPECTIVE

We begin our study of the antithetical language of the Johannine epistles by attending to the historical and literary issues which affect their interpretation and by defining certain important and recurrent terms. Our survey of these issues is not intended to break new ground but to provide a guiding perspective for our subsequent research. It may be, however, that our later investigation will reflect back upon and further illuminate some of these questions of critical introduction.

The term "Johannine"

The adjective "Johannine" has traditionally applied to five New Testament writings: the Gospel of John, the epistles of John, and the Apocalypse of John. In this paper we use it primarily with reference to the Gospel and the epistles. The Apocalypse, while not without connections to them and perhaps emanating from the same "school" or community,[1]

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[1] See R. Alan Culpepper, The Johannine School, SBL Dissertation Series 26 (Missoula, MT: Scholars Press, 1975), pp. 1-38, 261-290.

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is significantly different and clearly by another author. The Gospel and the epistles are much closer, linguistically and theologically.[1] Further, by "Johannine" we imply nothing with respect to the identity of the author(s), except that these writings have been so designated by long tradition.

The unity of the epistles

Some modern scholars have claimed that the three Johannine letters are not from the same hand. Bultmann believed that II John is a later imitation of I and III John,[2] while Moffatt held that II and III John were by the same author as the Apocalypse, a different person from the author of the Gospel and I John.[3] However, objections to the unity of the epistles have not been based, for the most part, on substantial considerations and have been answered well by Schnackenburg, Kümmel, and others.[4] Dodd, after careful comparisons, concluded that "all three Johannine epistles are the work of the 'Presbyter' . . ."[1]

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[1] We will discuss in detail the relationship of the Gospel to the epistles below. For an analysis of the relationsip of the Apocalypse to them, see R.H. Charles, A Critical and Exegetical Commentary on the Revelation to St. John, ICC, 2 vols. (Edinburgh: T.& T. Clark, 1920), 1: xxix-l.

[2] Rudolf Bultmann, The Johannine Epistles, Hermeneia, ed. Robert W. Funk, trans. R. Philip O'Hara with Lane C. McGaughy and Robert W. Funk (Philadelphia: Fortress, 1973), pp. 107-115.

[3] James Moffatt, Introduction to the Literature of the New Testament (New York: Charles Scribner's Sons, 1911), pp. 479-481.

[4] Rudolf Schnackenburg, Die Johannesbriefe, HTKNT, Bd. XIII, Fasz. 3, 3 Aufl. (Freiburg: Herder, 1965), pp. 295-301; Werner G. Kümmel, Introduction to the New Testament, 17th ed., trans. Howard C. Kee (Nashville: Abingdon, 1975), pp. 449-450; Charles, Revelation, 1:xxxiv-xxxviii, xli-xliii.

The integrity of I John

Some scholars have maintained that I John is not a unified whole but is composed of edited sources. Bultmann, following von Dobschütz,[2] reconstructed a source in I John out of twenty-six antithetical couplets. He believed that the author of I John edited and expanded this source, so completely integrating it with his own material that it is only with great difficulty that one can recover it. Later an ecclesiastical redactor interpolated certain passages concerning eschatology and the expiatory character of Jesus' death.[3]

Source theories have also been advocated by H. Braun,[4]

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[1] C.H. Dodd, The Johannine Epistles, The Moffatt New Testament Commentary (London: Hodder and Stoughton, 1946), p. lxvi. The unity of the epistles is also supported by J.H. Bernard, A Critical and Exegetical Commentary on the Gospel according to St. John, ICC, 2 vols. (Edinburgh: T.& T. Clark, 1928), 1:lxiii-lxix; A.E. Brooke, A Critical and Exegetical Commentary on the Johannine Epistles, ICC (Edinburgh: T.&.T. Clark, 1912), p. lxxv.; and Amos N. Wilder, "The First, Second, and Third Epistles of John: Introduction and Exegesis," The Interpreter's Bible, ed. G.A. Buttrick 12 vols. (New York: Abingdon, 1957), 12:209-210, 215-216.

[2] Ernst von Dobschütz, "Johanneische Studien I" ZNW 8 (1907): 1-8.

[3] Rudolf Bultmann, "Analyse des ersten Johannesbriefes," Festgabe für Adolf Jülicher (Tübingen: J.C.B. Mohr, 1927), pp. 138-158; idem, "Die kirchliche Redaktion des ersten Johannesbriefes," In Memoriam Ernst Lohmeyer, ed. W. Schmauch (Stuttgart: Evangelisches Verlagswerk, 1951), pp. 189-201.

[4] Herbert Braun, "Literar-Analyse und theologische Schichtung im ersten Johannesbrief," ZThK 48 (1951): 262-292.

E. Lohmeyer,[1] W. Nauck,[2] and others.[3] J.C. O'Neill,[4] for example, argues that behind I John are twelve poetical admonitions of a Jewish sectarian movement, which the author of I John, a convert from the sect, wrote to persuade his former companions to become Christians.

So far the attempts to distinguish source and redaction in I John have been less than convincing.[5] While there are stylistic differences in I John, their discernment and separation into hypothetical source and later commentary is a highly subjective undertaking. Even the separation of antithetical statements, as a stylistic criterion, has at times resulted in the excision of parts of verses and their attachment to other parts, not immediately adjacent, which artificially constructed pair are taken to represent the original couplet.[1] Neither have criteria of content succeeded in the delineation of a *Vorlage*, apart from assumptions concerning what can or cannot be Johannine.[2] This is also true of attempts to see the hand of an ecclesiastical redactor at work. It is certainly possible that there is a source behind I John and that it has been edited, but since source analysis of the epistle has proved inconclusive, we shall treat I John as a unity, recognizing that it does contain traditional material[3] and a complexity of style and content which must be taken into account in its interpretation.[4]

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[1] Ernst Lohmeyer, "Über Aufbau und Gliederung des ersten Johannesbriefes, ZNW 27 (1928): 225-263.

[2] Wolfgang Nauck, Die Tradition und Charakter des ersten Johannesbriefes, WUNT 3 (Tübingen: J.C.B. Mohr, 1957).

[3] Jürgen Heise, Bleiben. Menein in der Johanneischen Schriften, Hermeneutische Untersuchungen zur Theologie 8 (Tübingen: J.C.B. Mohr, 1967), pp. 107, 174-177; Wilder, "Epistles," pp. 211-212.

[4] J.C. O'Neill, The Puzzle of I John (London: SPCK, 1966), pp. 6-7.

[5] So Kümmel, Introduction, pp. 438-440; Ernst Haenchen, "Neuere Literatur zu den Johannesbriefen," in Die Bibel und Wir (Tübingen: J.C.B. Mohr, 1968), pp. 242-246, 250-255; Ernst Käsemann, "Ketzer und Zeuge," Exegetische Versuche und Besinnungen I (Göttingen: Vandenhoeck & Ruprecht, 1960), pp. 182-184; and Willi Marxsen, Introduction to the New Testament, trans. G. Buswell (Philadelphia: Fortress Press, 1968), p. 262.

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[1] Bultmann, "Analyse,: pp. 146-147, 154-158; Wilder, "Epistles," p. 212.

[2] In addition to stylistic criteria, Braun has sought to determine what is genuinely Christian ("Literar-Analyse," pp. 226, 230, 236-237), Bultmann what is "gnostic" ("Analyse," pp. 146, 156-157), and O'Neill what is Jewish sectarian (*Puzzle*, pp. 6, 65-67).

[3] Haenchen, "Neuere Literatur," p. 255. Cf. I. Howard Marshall, *The Epistles of John*, NICNT (Grand Rapids, MI: William B. Eerdmans, 1978), pp. 27-30.

[4] Cf. Schnackenburg, Johannesbriefe, pp. 11-14; Käsemann, "Ketzer und Zeuge," p. 184; Robert M. Grant, *A Historical Introduction to the New Testament* (New York: Harper and Row, 1963), p. 232; Kümmel, *Introduction*, p. 440; J.L. Houlden, *The Johannine Epistles*, HNTC (New York: Harper and Row, 1973), pp. 29, 31. Bultmann, *Epistles*, p. 2, on the contrary, states that it is the unity of I John which must be demonstrated and adds to his previous analyses the idea that I John 1:5-2:27 was originally an independent composition.

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The structure of I John

This complexity which has led some to search for a source is reflected in the difficulty of discovering the structure of I John. It resists logical outline.[1] Either the manner in which the author may have integrated his "source" with his own material, or the way in which a later editor may have compiled originally separate sermonic exhortations,[2] or, as is also possible, the spiral or cyclical character of the author's habit of thought,[3] has caused most commentators on I John to disagree on the structure of the epistle.[4] Brooke, before offering his own analysis, confesses that "perhaps the attempt to analyze the epistle should be abandoned as useless."[5]

The most common solution is to adopt some variant of the outline first proposed by Theodor Häring.[1] This view recognizes three major divisions in the epistle, once the introduction (1:1-4) and the conclusion (5:13-21) have been separated from the main body. Each of these divisions contains two principal subsections, which alternate ethical and christological motifs:

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[1] Wilder, "Epistles," p. 210.

[2] Houlden, Epistles, pp. 24-25, 31-32.

[3] Hans von Campenhausen, Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries, trans. J.A. Baker (Stanford, CA: Stanford University Press, 1969), p. 186; cf. also Houlden, Epistles, pp. 22-23.

[4] Cf., e.g., Houlden, Epistles, pp. 23-24, 31; Dodd, Epistles, p. xxii; Kümmel, Introduction, pp. 436-437; Robert Law, The Tests of Life: A Study of the First Epistle of St. John (Edinburgh: T.& T. Clark, 1909), pp. 21-24; Schnackenburg, Johannesbriefe, pp. 10-11; B.F. Westcott, The Epistles of St. John: The Greek Text with Notes and Essays, 3d ed. (London: Macmillan, 1892; repr. Grand Rapids, MI: William B. Eerdmans, 1960), pp. xlvi-xlviii. See also the brief review of the problem in John Bogart, Orthodox and Heretical Perfectionism in the Johannine Community as Evident in the First Epistle of John, SBL Dissertation Series 33 (Missoula, MT: Scholars Press, 1977), pp. 15-16, and in Marshall, Epistles, pp. 22-27.

[5] Brooke, Epistles, p. xxxii; cf. Kümmel, Introduction, p. 436: . . . no sure sequence can be discerned."

I. I John 1:5-2:27
    A. Walking in the light (ethical) 1:5-2:17
    B. Faith in Jesus (christological) 2:18-27
II. I John 2:28-4:6
    A. Doing righteousness (ethical) 2:28-3:24
    B. The Spirit's witness to Jesus (christological) 4:1-6
III. I John 4:7-5:12
    A. Love, based on faith (ethical) 4:7-21
    B. Faith, based on love (christological) 5:1-12

This general outline, which has the virtue of highlighting the author's dual emphases of right doctrine and right practice,[2] will guide our discussion of I John in this dissertation.

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[1] Theodor Häring, "Gedankengang und Grundgedanke des ersten Johannesbriefes," in Theologischen Abhandlungen: Carl von Weizsäcker zu seinem siebsigsten Geburtstage, ed. Adolf von Harnack, et al. (Freiburg: J.C.B. Mohr, 1892, pp. 171-200. Brooke reprints this outline in his commentary, Epistles, pp. xxxiv-xxxvi. Bogart also follows this outline, Perfectionism, p. 15, as does Schnackenburg, Johannesbriefe, p. 10.

[2] Frank Stagg, "Orthodoxy and Orthopraxy in the Johannine Epistles," RevExp 67 (1970): 423-432.

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The literary genre of the epistles

II John and III John are genuine personal letters,[1] the former addressed to a church, the latter to an individual. I John, however, deviates from the usual form of the Hellenistic letter in several respects. It lacks any prescript, thanksgiving, or conclusion with the customary greetings and benediction.[2] It contains no personal names, though specific persons appear to be in mind in those passages in which the community is addressed in various terms of endearment (2:1,7, 12-14,18,28; 3:2,7,13,18,21; 4:1,4,7,11; 5:21). Also, the specific event of the schism which the community has suffered points to a known, determinate audience of perhaps more than one congregation. It is therefore incorrect to call I John "a tractate for the whole of Christianity,"[3] or a general or catholic epistle. It fits neatly into none of the standard literary categories,[1] and this is not surprising, since the epistolary form was not fixed in Hellenistic times.[2] Perhaps the designation of "pastoral address" suits I John best,[3] as a document written between persons known to each other in which the author, applying concepts from their common tradition, expresses his pastoral concern for the readers' faith and life.

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[1] Adolf Deissmann, Light from the Ancient East, trans. Lionel R.M. Strachan, 4th German edition (Tübingen: J.C.B Mohr, 1923; repr. Grand Rapids, MI: Baker Book House, 1965), pp. 241-242, and Robert W. Funk, "The Form and Structure of II and III John," JBL 86 (1967): 424-430. Bultmann treats II John as a literary fiction by an author different from that of III John, but who is dependent on III John; Epistles, p. 107. Such a view is improbable, however, since II John is addressed to a specific historical situation, can be understood as part of the controversy reflected in I and III John, and is not demonstrably dependent on III John. Cf. Kümmel, Introduction, p. 449 and Marshall, Epistles, p. 10.

[2] Schnackenburg, Johannesbriefe, p. 1; Dodd, Epistles, p. xxi.

[3] Kümmel, Introduction, p. 437; cf. Hans Windisch, Die Katholischen Briefe WZNT 15 (Tübingen: J.C.B. Mohr, 1930), p. 107.

The relationship of the epistles to the Fourth Gospel

The question of common authorship

Extensive studies of the similarities and the differences between the epistles of John (principally I John) and the Fourth Gospel have been carried out and have resulted in the issues remaining unresolved. Neither an examination of the stylistic characteristics of both works nor comparison of their content has led to a clear decision. Holtzmann's[4] and Dodd's[5] objections on literary grounds to common authorship have been countered by Brooke,[1] Howard,[2] and Wilson.[3] The differences in content (e.g., use of the Old Testament, view of Jesus' death, eschatological perspective, and concept of the Paraclete)[4] have been attributed to both the changed historical-polemical situation in I John and to the awareness that many of the theological motifs of I John are actually latent in the Fourth Gospel.[5] Many scholars, however, see separate authors, certainly from the same circle or community, at work in the two documents.[6] The question should remain open, and nothing in the subsequent discussion of the antithetical language of the letters depends upon a decision with regard to common authorship.

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[1] Marxsen, *Introduction*, p. 261.

[2] Schnackenburg, *Johannesbriefe*, p. 2.

[3] Westcott, *Epistles*, p. xxx; Marshall, *Epistles*, p. 14; Hans Conzelmann, "'Was von Anfang war'," in *Neutestamentliche Studien für Rudolf Bultmann*, BZNW 21, (Berlin: A Töpelmann, 1954), p. 201; Bogart, *Perfectionism*, p. 15; Dodd, *Epistles*, p. xxi.

[4] H.J. Holtzmann, "Das Problem des ersten johanneischen Briefes in seinem Verhältniss zum Evangelium," *JPTh* 8 (1882): 128-152.

[5] C.H. Dodd, "The First Epistle of John and the Fourth Gospel," *BJRL* 21 (1937): 129-156; idem, *Epistles*, pp. xlvii-li. On the differences in vocabulary and style, see also G.B. Caird, "John, Letters of," *The Interpreter's Dictionary of the Bible*, ed. G.A. Buttrick, 4 vols. (New York: Abingdon, 1962), 2:950; Windisch, *Briefe*, pp. 109-111.

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[1] Brooke, Epistles, pp. i-xix.

[2] W.F. Howard, "The Common Authorship of the Johannine Gospel and Epistles," JTS 48 (1947): 12-25.

[3] W.G. Wilson, "An Examination of the Linguistic Evidence Adduced against the Unity of Authorship of the First Epistle of John and the Fourth Gospel," JTS 49 (1948): 147-156.

[4] Dodd, Epistles, p. li-lvi; Schnackenburg, Johannesbriefe, pp. 36-38; Kümmel, Introduction, pp. 443-444.

[5] Cf. Schnackenburg, Johannesbriefe, p. 38; Marshall, Epistles, pp. 32-41; Windisch, Briefe, p. 110; Kümmel, Introduction, p. 444; Donald Guthrie, New Testament Introduction (Downers Grove, IL: Inter-Varsity Press, 1970), pp. 878-881; John Painter, John, Witness and Theologian (London: SPCK, 1975), p. 108.

[6] Dodd, Epistles, pp. lv-lvi; Schnackenburg, Johannesbriefe, p. 335 (a shift of opinion); D. Moody Smith, Jr., "John, Letters of," in The Interpreter's Dictionary of the Bible: Supplementary Volume, ed. Keith Crim (Nashville: Abingdon, 1976), pp. 486-487; Oscar Cullmann, The Johannine Circle, tr. John Bowden (Philadelphia: Westminster, 1976), pp. 53-54.

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The identity of the author

With regard to the identity of the author of the epistles, little can be known. The internal evidence informs us that I John is anonymous, while II and III John are by one who calls himself simply "the Elder." We have already seen that it is most likely that all three letters are from this same person. He is a highly authoritative individual, who assumes responsibility for a number of churches in an unknown geographical area and whose authority rests upon his assured possession of the "truth" (3:19; II Jn. 1-2,4; III Jn. 1,3,4,8,12), which goes back to a foundation of eyewitness experience of the "word of life: (I Jn. 1:1-3), whether his own or that of others on whom he and the community rely.[1] In much the same way, the community of the Fourth Goapel appears to have relied on the first hand experience of the Beloved Disciple (Jn. 19:35; 21:24).[2]

The term "elder" (πρεσβύτερος) is open to a number of interpretations.[1] It may simply mean "old man," but that is not the likely meaning in II and III John, where the writer's authoritative tone is in the forefront. A clue to its titular significance is present in I John, in that the writer avoids using it when it would seem natural to have done so, among the terms of endearment and address to the community. In I Jn. 2:12-14 πατέρες is used where πρεσβύτεροι might have been expected as the more natural and logical complement to τεκνία, παίδια, and νεανίσκοι.[2] πρεσβύτερος may well have had technical significance for the Johannine community. It applied only to "the Elder."[3]

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[1] Cf. Culpepper, Johannine School, pp. 264-270 and Raymond E. Brown, The Gospel According to John, I-XII, Anchor Bible 29 (Garden City, N.Y.: Doubleday, 1966), pp. xcii-xcviii.

[2] Conflicting interpretation of I Jn. 1:1-3 have been offered. That it refers to an apostolic eyewitness is the view of Wilhelm Michaelis, Einleitung in das Neue Testament 3d ed. (Bern: B. Haller, 1961), pp. 293-294; H.H. Wendt, The Gospel according to St. John, trans. E. Lummis (Edinburgh: T. & T. Clark, 1902), pp. 207-209, and Guthrie, Introduction, pp. 865-866. That the author is referring to his tradition, which may go back to eyewitnesses, is the view of Reginald H. Fuller, A Critical Introduction to the New Testament (London: G. Duckworth, 1966), p. 179; Houlden, Epistles, pp. 4-5.

The external evidence for the authorship of the Johannine epistles, linked closely to the evidence for the Fourth Gospel, does not significantly help us. Irenaeus testifies that the epistle and the Gospel were composed at Ephesus by the apostle John, son of Zebedee and Beloved Disciple,[4] but Polycarp, from whom Irenaeus claims that his information comes,

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[1] William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago, 1957), pp. 706-707; Gunther Bornkamm, "πρεσβύς," in Theological Dictionary of the New Testament, ed. G. Friedrich, tr. and ed. G.W. Bromiley, 10 vols. (Grand Rapids, MI: William B. Eerdmans, 1968), 6:651-683, esp. 670-672.

[2] Cf. Acts 2:17, where πρεσβύτεροι is the complement to νεανίσκοι, in the quotation from Joel. See also I Timothy 5:1, where πρεσβύτερος is in contrast to νεώτεροι.

[3] Bornkamm, "πρεσβύς," pp. 670-672; Houlden, Epistles, p. 71.

[4] Irenaeus, Against Heresies, I, xvi, 3; III, xvi, 5,8. Irenaeus does not mention III John.

UMI

never cites the Fourth Gospel,[1] nor does he ever mention any association with John or any apostle. Papias appears to distinguish two Johns, the apostle who is dead and a John the elder who is alive and still transmitting tradition.[2] The hypothesis that John the elder is the author of our letters is attractive and is not impossible, but there is nothing to link this John with the Johannine writings.

It is also quite unlikely that the fourth evangelist is an apostolic eyewitness, as is seen by the following considerations: the difficulty which the Fourth Gospel had in coming to canonical status, the "unhistorical" (with respect to Jesus' lifetime) treatment of "the Jews," the style of the discourses of Jesus in John, and the fact that in Jn. 19:34b-35 the fourth evangelist appears to distinguish himself from the Beloved Disciple.[3] Nor does pursuing the identity of the Beloved Disciple aid us. Detailed studies of this issue have

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[1] Walther von Löwenich, Das Johannes-Verständnis im zweiten Jahrundert, BZNW 13 (Giessen: A. Töpelmann, 1932), p. 22; J.N. Sanders, The Fourth Gospel in the Early Church (Cambridge: Cambridge University , 1943), p. 14. There are no certain uses of the Fourth Gospel in the apostolic Fathers. Polycarp does cite I John 4:3 (Epistle to the Philippians, vii.)

[2] Papias is quoted in Eusebius, Ecclesiastical History, III, xxxix, 3-4. Eusebius also interprets Papias as referring to two Johns.

[3] C.K. Barrett, The Gospel according to St. John (London: SPCK, 1965), p. 97; Sanders, Fourth Gospel, pp. 11,38; and Culpepper, Johannine School, p. 266.

UMI

arrived at no agreed solution.[1] The Beloved Disciple remains an anonymous figure,[2] which appears to have been what the Gospel writer intended.

We have seen that we cannot improve upon the identification of the author of the Johannine epistles beyond that which they themselves have provided, even when the data from the church tradition and the Fourth Gospel have been taken into account. He remains an authoritative, though anonymous (to us, though certainly not to his readers), Elder in the chain of the tradition of the Johannine community. Because his identity cannot be discerned, our later investigation of the historical setting of the letters need not be restricted by any biographical consideration.

Chronological Priority

While we have had to leave open the questions of who wrote the Johannine epistles and whether he also wrote the Fourth Gospel, we are able to come to a positive decision on the matter of chronological priority, a decision that will have repercussions for our later work. It is highly probable that the letters were written after the Gospel. This is the view taken by most commentators on the epistles[1] and is shown by the following considerations: (1) there is a changed historical situation in which the conflict with Judaism (the Fourth Gospel) has given way to an internal Christian dispute. (2) What was the "new commandment" in the Gospel (13:34) is now the "old commandment" in I John (2:7). (3) The author calls upon the community to keep the faith which they have had "from the beginning" in such a way as to imply that the beginnings are remote.[2] (4) Conflict over ecclesiastical authority, a motif well suited to the early patristic period, is evident in II and III John. (5) The prologue of I John appears to recall the prologue of the Fourth Gospel.[3] Finally, (6) the exhortation of the first epistle to "lay down our lives for the brethren" (3:16) in imitation of Christ's example, echoes the Gospel's words of Jesus, "Greater love has no man than this, that a man lay down his life for his friends" (15:13) and "the good shepherd lays down his life for the sheep" (10:16).[1]

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[1] Cf. Thorwald Lorenzen, Der Lieblingsjünger in Johannesevangelium: Eine redaktionsgeschichtliche Studie, Stuttgärter Bibelstudien 55 (Stuttgart: Katholisches Bibelwerk, 1971); Jürgen Roloff, "Der johanneische 'Lieblingsjünger' und der Lehrer der Gerechtigkeit," NTS 15 (1968/1969): 129-151; Alv Kragerud, Der Lieblingsjünger im Johannesevangelium (Oslo: Osloer Universitätsverlag, 1959); Robert Mahoney, Two Disciples at the Tomb: The Background and Message of John 20:1-10, Theologie und Wirklichkeit 6 (Bern and Frankfort/M.: Herber and Peter Lang, 1974), pp. 70-103; and Rudolf Schnackenburg, "On the Origin of the Fourth Gospel," in Jesus and Man's Hope, 2 vols. (Pittsburgh: Pittsburgh Theological Seminary, 1970), 1: 223-246.

[2] Kümmel, Introduction, pp. 238-239.

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[1] E.g., Brooke, Epistles, pp. xix-xxvii; Bultmann, Epistles, p. 1; Marshall, Epistles, pp. 38,41; Dodd, Epistles, p. lv; Houlden, Epistles, p. 38; Law, Tests, p. 360; Haenchen, "Neuere Literatur," pp. 266-267; Painter, John, pp. 15,20; Culpepper, Johannine School, pp. 264,279; Hans Conzelmann, An Outline of the Theology of the New Testament, trans. J. Bowden (New York: Harper and Row, 1969), p. 302; Ferdinand Hahn, Mission in the New Testament, Studies in Biblical Theology 47 (Naperville, IL: Alec R. Allenson, 1965), p. 160.

[2] Conzelmann, "Anfang," p. 198.

[3] Bultmann, Epistles, p. 8; Brooke, Epistles, p. xxvi. The reverse position has been argued by F.-M. Braun, Jean le théologien et son évangile dans l'église ancienne, 3 vols. (Paris: J. Gabalda, 1959), I, p. 39; John A.T. Robinson, Redating the New Testament (Philadelphia: Westminster, 1976), p. 283; and Bruce Vawter, "The Johannine Epistles," in The Jerome Biblical Commentary, ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy (Englewood Cliffs, N.J.: Prentice-Hall, 1968), II, p. 405.

If, as seems likely, the Gospel of John was composed and edited over a long period of time, it may be that the composition of I John occurred prior to the final written form of the Gospel,[2] but the epistles clearly presuppose a different and probably later historical situation.[3] There does not appear to be any adequate way of gauging the extent of the time between the composition of the Gospel (in its various stages) and the writing of the letters.

The historical setting of the epistles

The Fourth Gospel

We must now elaborate on this changed historical situation mentioned above and draw from it the occasion and purpose of the Johannine epistles. The Fourth Gospel addresses a Christian community.[1] While it may have been at one time a missionary document, possibly as a signs' source or signs' Gospel,[2] it is not one now, as we have it. The Gospel was written to confirm and to strengthen Christians in their faith in Jesus as Messiah and Son of God, and to protect that faith by a polemical stance against Judaism and probably also against the claims of Baptist and incipiently Gnostic groups.[3]

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[1] D.M. Smith, "John, Letters of," p. 486.

[2] This is the position of Raymond E. Brown, The Gospel of John and the Johannine Epistles, New Testament Reading Guide 13 (Collegeville, MN: Liturgical Press, 1960), pp. 101-102; Vawter, "Epistles," p. 405. Cf. Brooke, Epistles, p. xxiv.

[3] Bogart, Perfectionism, p. 20; Culpepper, Johannine School, pp. 264,279,284 n.5; D. Moody Smith, Jr., "Johannine Christianity: Some Reflections on Its Character and Delineation," NTS 21 (1974/1975); 247-248; Klaus Wengst, Häresie und Orthodoxie im Spiegel des ersten Johannesbriefes (Gütersloh: Gerd Mohn, 1976), p. 14; Houlden, Epistles, p. 14. Some interpreters have seen the Gospel and the epistles against the same background, e.g., Edwyn Hoskyns, The Fourth Gospel, ed. F. Noel Davey (London: Faber and Faber, 1947), pp. 48-57; D. George Vanderlip, Christianity according to John (Philadelphia: Westminster, 1975), p. 25.

The Johannine community had been in controversy with the synagogue, probably around the time of the promulgation and enforcement of the Birkath ha-Minim, which had the effect of expelling Christians from the synagogue.[1] Conflict is also evident with regard to claims made in behalf of John the Baptist.[2] The superiority of Jesus to John is emphatically reiterated, especially by John himself (1:7-8,15,19-34; 3:26-30; 5:33-36; 10:41). Further, the Fourth Gospel appears to refute certain concepts of an incipient Gnosticism.[3] In so doing the evangelist occasionally uses the language of his opponents to assert that Jesus is the true revealer and redeemer.

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[1] Brown, *John I-XII*, pp. lxxvii-lxxviii; Ruldolf Schnackenburg, *The Gospel according to St. John*, trans. K. Smyth (Montreal: Palm, 1968), Vol. 1, pp. 154-155; C.K. Barrett, *The Gospel of John and Judaism*, trans. D. Moody Smith, Jr. (Philadelphia: Fortress, 1970), p. 17; and Kümmel, *Introduction*, p. 229. Cf. also Robert Kysar's discussion of "the situation and purpose of the evangelist" in *The Fourth Evangelist and His Gospel* (Minneapolis, MN: Augsburg, 1975), pp. 147-165.

[2] This has been suggested by Robert Fortna, *The Gospel of Signs*, SNTS Monograph Series 11 (Cambridge: Cambridge University Press, 1970): "The gospel is a missionary tract with a single end, to show (presumably to the potential Jewish convert)—that Jesus is the Messiah" (p. 225). Cf. also the discussion in D. Moody Smith, Jr., "The Milieu of the Johannine Source: A Proposal," in *Jews, Greeks and Christians: Religious Cultures in Late Antiquity. Essays in Honor of William David Davies*, ed. Robert Hamerton-Kelly and Robin Scroggs (Leiden: E.J. Brill, 1976), pp. 164-180.

[3] Schnackenburg, *Gospel*, pp. 167-172; Kümmel, *Introduction*, p. 230; Kysar, *Evangelist*, p. 159; Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G.R. Beasley-Murray (Philadelphia: Westminster, 1971), passim.

It is not possible to separate clearly and convincingly these various motifs and purposes with their specific passages and to assign them to different stages of development in the Gospel's literary history. The uniformity of conceptuality and style throughout the Gospel do not allow it.[1] That is not to say, however, that they do not stand in some logical progression in the composition of the Fourth Gospel, though it remains speculative to elaborate such a course of development concretely.[2]

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[1] The principal proponent of this understanding of the Fourth Gospel has been J. Louis Martyn, History and Theology in the Fourth Gospel (New York: Harper and Row, 1968). Cf. also Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," JBL 91 (1972): 69, and Erich Grässer, "Die Antijüdische Polemik im Johannesevangelium," NTS 10 (1964/1965): 74-90.

[2] Alfred Wikenhauser and Josef Schmid, Einletung in das Neue Testament, 6th rev. ed. (Freiburg: Herder, 1973), pp. 342-343; Brown, John I-XII, pp. lxvii-lxx.

[3] This has also been expressed as the anti-docetic polemic in the Fourth Gospel, e.g., in Hoskyns, Fourth Gospel, pp. 50-57. R. McL. Wilson has preferred, as we have, to use the term "incipient Gnosticism," in Gnosis and the New Testament (Philadelphia: Fortress,1968), pp. 45-48. The Johannine writings are on a "gnosticizing trajectory" from early stages perceivable at Qumran to the developed systems of the second century A.D.; cf. James M. Robinson and Helmut Koester, Trajectories through Early Christianity (Philadelphia: Fortress, 1971), pp. 232-268, esp. p. 266. Cf. also Neil Alexander, The Epistles of John, The Torch Bible Commentary (New York: MacMillan, 1962), pp. 31-39; Barrett, John and Judaism, pp. 61, 65-76; Brown, John I-XII, pp. lxxvi-lxxvii; C.H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953), pp. 97-114; Kümmel, Introduction, pp. 229-230; Kysar, Fourth Evangelist, p. 159.

In a later chapter we shall examine the sociological situation implied in the language of the Fourth Gospel and compare it with the sociological circumstances evidenced by the epistles. Though the historical setting changes from Gospel to epistles, we shall see that there are marked similarities in the communities' self-understanding.

I John

We turn now to the historical setting of the epistles. Gone is the adversary relationship with Judaism and Baptist groups. Though Jewish terms and modes of expression are present, the audience addressed and the opponent presupposed are

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[1] This question is related to the attempt to define the sources of the Fourth Gospel and to attach a chronology to them. For a criticism of Bultmann's source hypothesis, see D. Moody Smith, Jr., The Composition and Order of the Fourth Gospel (New Haven: Yale University Press, 1965). Cf. also Barnabas Lindars, Behind the Fourth Gospel, Studies in Creative Criticism 3 (London: SPCK, 1971), pp. 11-42; Kümmel, Introduction, pp. 209-217; E. Ruckstuhl, Die literarische Einheit des Johannesevangelium (Freiburg: Pontus, 1951).

[2] Two important attempts to establish such a composition history of the Fourth Gospel are Jürgen Becker, "Aufbau, Schichtung und theologiegeschichtliche Stellung des Gebetes in Joh. 17," ZNW 60 (1969): 56-83, and the work of Brown, John I-XII, pp. xxxiv-xxxix; idem, "Johannine Ecclesiology - The Community's Origins," Interpretation 31 (1977): 379-393; idem, "Other Sheep not of this Fold": The Johannine Perspective on Christian Diversity in the Late First Century," JBL 97 (1978): 5-22.

Christian, and quite probably formerly pagan (I Jn. 5:21). The new adversary is a group that has split from the original community for what are apparently theological and ecclesiastical reasons (I Jn. 2:19-23) and has set up a rival mission (II Jn. 7-11).[1]

Theologically, the seceders advocate a docetic or incipiently Gnostic christology.[2] They deny that Jesus Christ has come in the flesh (I Jn. 4:2; II Jn. 2:7), that the Christ or Son of God is to be identified completely with Jesus (I Jn. 2:22; 4:15; 5:1,5,10,20), and that Jesus Christ came "by blood", that is, by his death on the cross, as well as "by water", that is, by his baptism (I Jn. 5:6-8).

It is probable that the opponents also claimed the following: to be without sin (I Jn. 1:8,10), to love God and to know God in a distinctive sense (I Jn. 2:3-4,20-21; 2:15; 3:17; 4:6-8,10,20-21; 5:20), to abide in God and that God abides in them (I Jn. 2:6; 3:24; 4:13,15; 5:20), to be in the light and righteous (I Jn. 2:9; 3:7), to have received a spiritual and empowering anointing or chrism (I Jn. 2:20,27), to have the Spirit of God (I Jn. 4:2,13; 5:7-8), to be born of God and, thus, to be God's children (I Jn. 3:1-2,10,18-19; 4:4,6-7; 5:1). The Elder's community also vigorously claimed these characteristics, so vigorously in fact that their protestations and self-assurances are our chief clues to the affirmations of the opponents.

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[1] Houlden, Epistles, pp. 3-20; Bultmann, Epistles, pp. 36-41; Marshall, Epistles, pp. 14-22.

[2] Here is a point of continuity with the polemic of the Fourth Gospel, a polemic which may belong to the Gospel's latest stage of development, as Brown has suggested (see footnote 2, p. 19). The highly spiritualized, if not incipiently Gnostic, christology of the Fourth Gospel may have produced a group of advocates who saw themselves as the logically consistent upholders of the Johannine heritage, i.e., the opponents of the Elder in the epistles. The Elder and his group, then, seek to clarify their theology, esp. christology, in the direction of conventional Christianity. See Ernst Käsemann, The Testament of Jesus, trans. Gerhard Krodel (Philadelphia: Fortress, 1968), passim, for the view that the language of the Fourth Gospel has docetic and Gnostic tendencies. Of this opinion is also Luise Schottroff, Der Glaubende und die feindliche Welt (Neukirchen-Vluyn: Neukirchener, 1970). See also Houlden, Epistles, pp. 1-20, for an account of the historical situation with which we are in substantial agreement.

Further, the Elder accuses the seceders of not loving the brethren (I Jn. 2:9), of not doing right (I Jn. 3:7), of not keeping the commandments (I Jn. 2:6), all of which have an ethical emphasis, and which have led some interpreters to understand that the opponents were libertines.[1] This is not impossible, but in almost every instance of such accusations it can be seen that the author's grounds for these ethical charges are that the "heretics" have left the main body, thus disrupting and dividing the community. This was their loveless act. Only two commandments are explicitly specified that the opponents have broken, and both are related directly to schism. They are the commandments to "believe in the name of his Son Jesus Christ and love one another" (I Jn. 3:23).[1] No sexual immorality, licentiousness, or other such transgressions are cited, and one must believe that the angry Elder would have done so if he could.[2]

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[1] Campenhausen, Authority, p. 136; and John R.W. Stott, The Epistles of John, Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans, 1964), pp. 47-49.

II John

The ecclesiastical aspects of the setting of the Johannine epistles are clearest in II and III John. In II John the Elder commends a local church for keeping closely to "the truth" (vs. 4), i.e., to the tradition of the community or correct doctrine as the Elder teaches it. He appeals to them to love one another (vss. 5-6), which in the letters is synonymous with remaining in union and fellowship with the Elder's supporters and with not supporting the schism. The seceders have disobeyed the new commandment which the community has had "from the beginning." They are the "many deceivers" who "have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh" (II Jn. 7), who are antichrists (vs. 7), who "go ahead" or "transgress" (προάγων), and who do not abide in the teaching (διδαχή) of Christ (vs. 9). These are, of course, the schismatics of I John, who are described there in nearly identical terms.

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[1] Lying is also mentioned, though not as a broken commandment (I Jn. 1:6; 2:4,22; 4:20), in the context of refuting the opponents' claims. On the love command in I John, see Victor P. Furnish, *The Love Command in the New Testament* (Nashville: Abingdon, 1972), pp. 148-158; Noel Lazure, *Les valeurs morales de la théologie johannique (évangile et épitres)*, Études biblique (Paris: J. Gabalda, 1965: Olivier Prunet, *La morale chrétienne d'après les écrits johannique (évangile et épitres)*, Études d'histoire et de philosophie religieuse 47 (Paris: Presses universitaires de France, 1957); Heinrich Schlier, "Die Bruderliebe nach dem Evangelium und den Briefen des Johannes," in *Mélanges biblique en hommage au R.P. Béda Rigaux*, eds. A. Deschamps et A. de Halleux (Gembloux: Duculot, 1970), pp. 235-245; Rudolf Schnackenburg, *The Moral Teaching of the New Testament* (New York: Herder and Herder, 1965), pp. 316-322; and Ceslaus Spicq, *Agapé in the New Testament*, 3 vols. (St. Louis: B. Herder, 1966), Vol.3.

[2] Both with regard to christology and ethics, there are similarities between the opponents in I-III John and Cerinthus, whose views we know only sketchily from Irenaeus (*Against Heresies*, I, xxvi, 1) and Epiphanius (*Refutation of All Heresies*, xxviii, 1). However, Cerinthus' teaching on the higher and lower deities does not occur in the Johannine letters. Cerinthianism is one historically known example of the incipient Gnosticism against which the Elder was contending. The connection of Cerinthus with the enigmatic "John the disciple of the Lord" in Ephesus is made in Eusebius, *Ecclesiastical History*, III, xxviii, 6 and IV, xiv, 6. On Cerinthus, see Gustave Bardy, "Cérinthe," *RB* 30 (1921): 344-373.

The community is warned not to support the false teachers, the secessionist movement, by providing hospitality for them as they travel (vs. 10). To do so would be to share their wicked work (vs. 11). Thus, it appears that the opponents of the Elder were a threat to win converts to their schism and perhaps for that purpose sent itinerant missionaries or representatives to various house churches in the Johannine orbit.

III John

In III John the Elder writes to an individual, Gaius, emphasizing "the truth" (vss. 1,3,4,8,12), and commending Gaius for following it, as friends of the Elder have reported to him (vs. 3). He encourages Gaius to continue to provide

UMI

hospitality for all those who are on the Elder's side, who are "the brethren" (vss. 3,5,7,8), his itinerant missionaries or representatives, and to do this that "we may be fellow-workers in the truth" (vs. 8), a phrase that distinguishes the Elder's party from those whom I and II John have indicated are not of "the truth."

Standing in contrast to the faithful Gaius and Demetrius (vs. 12, probably the bearer of the letter) is the disobedient Diotrephes, a principal opponent of the Elder.[1] The Elder has several charges to lodge against him: (1) Diotrephes "likes to put himself first" (vs. 9, φιλοπροτεύων); (2) "he does not acknowledge my authority" (vs. 9, οὐκ ἐπιδέχεται ἡμᾶς); (3) he is "prating against me with evil words" (vs. 10, λογοῖς πονηροῖ φλυάρων ἡμᾶς), (4) "he refuses. . . to welcome the brethern" (vs. 10, αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς), just as the Elder in II John counseled the the church not to welcome those who were not of "the truth", perhaps compatriots of Diotrephes; (5) he tries to prevent others from welcoming the brethren (vs. 10, τοὺς βουλομένους κωλύει); and (6) he puts out of the church those who do so (vs. 10, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει). It may be also that Diotrephes has intercepted a letter from the Elder to Diotrephes' own church (vs. 9).[2]

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[1] The contrast between the Elder's friends and his enemies is heightened by the dualistic terms ("good"/"evil") in which their behavior is described in vs. 11.

[2] On the role of Diotrephes, see Abraham Malherbe, "The Inhospitality of Diotrephes," God's Christ and His People, ed. Jacob Jervell and Wayne A. Meeks (Oslo: Universitets-

Conclusion

Clearly, therefore, the setting of the Johannine epistles includes a conflict over ecclesiastical authority as well as doctrine. The local presiding officer, Diotrephes, who is perhaps a bishop,[1] exercises considerable power within the congregation against all outside interference in what he considers to be his territory. The Elder, on the other hand, reckons Diotrephes' church as part of his own jurisdiction and Diotrephes' actions as insubordination. It may be that the older provincial system of organization and control by renowned tradition-bearers, such as the Elder, is giving way to the more "routinized" system of the monarchical episcopate, such as is presupposed by Ignatius.[2]

It is possible that Diotrephes is also in doctrinal opposition to the Elder and in league with the schism. This is a not unreasonable conclusion from the author's heavy stress on the word "truth" in III John and from the antithetical contrast between Gaius and Demetrius, as good fol-

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forlaget, 1977), pp. 222-232. Cf. Houlden, Epistles, pp. 7-11, 150-154; Marshall, Epistles, pp. 11-14, 88-93.

[1] Campenhausen, Authority, pp. 122-123; Houlden, Epistles, p. 8; Käsemann. "Ketzer und Zeuge," pp. 173-174; Marxsen, Introduction, p. 268. Cf. also, Dodd, Epistles, pp. 162-164, and Schnackenburg, Johannesbriefe, p. 329.

[2] Adolf von Harnack, "Uber dem dritten Johannesbriefe," TU 15: 3b (Leipzig: Hinrichs, 1897), pp. 1-27. Suggestive for III John, and to be discussed in a later chapter, is the sociological typology of authority of Max Weber, in The Theory of Social and Economic Organization, trans. A.M. Henderson and Talcott Parsons, ed. with an introduction by Talcott Parsons (New York: The Free Press, 1947), pp. 341-392.

lowers of the "truth", on the one hand, and the evil-doing Diotrephes, on the other, who vigorously opposes the Elder and his "fellow-workers in the truth." Diotrephes may lead one of the several centers of the secessionist movement, although there is no adequate way to be certain of the extent of his disagreement with the Elder.[1]

The aim of the Johannine epistles

It is this historical setting, which focuses on a schism that arose from doctrinal and ecclesiastical issues, that provides the occasion for the letters of John. I John was written to warn the community against the secessionist false teachers and to encourage the community to realize that they already possessed a whole Christian faith and practice, to which, then, the opponents could add nothing. II John, similarly, warns "the elect lady" against the "deceivers," urges her to remain loyal, and counsels against "giving aid and comfort to the enemy." III John was written to commend Gaius for his loyalty, especially in welcoming the Elder's supporters, and to warn against the bad example of Diotrephes.

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[1] Käsemann, in "Ketzer und Zeuge," has pointed to a completely different historical setting. For him, the Elder is a Gnostic "heretic" and Diotrephes a monarchical bishop who has expelled him from the church in the name of developing orthodox Christianity. The Elder, on this view, has only a few allies, such as Gaius and Demetrius. But, against this it must be said that there is no evidence for the Elder's expulsion, and, as we have seen, there is reason to believe that Diotrephes' party was not "of the truth," as represented by the "traditional" doctrine of I and II John. Cf. the criticism of Käsemann's position in Haenchen, "Neuere Literatur," pp. 295-299, and in Houlden, Epistles, pp. 9-10.

The date of the Johannine epistles

It is still preferable to date the letters of John toward the end of the last decade of the first century, or slightly later.[1] This dating is indicated by the historical and theological situation, which has moved beyond the controversy with the synagogue (present in the Fourth Gospel) into the area of conflict with incipient Gnosticism, and also by the epistles' preoccupation with intra-Christian disputes over orthodox doctrine and ecclesiastical authority. No other period is as suitable.

The provenance of the Johannine epistles

Traditionally, the letters have been associated with the figure of John, the son of Zebedee, who was supposed to have been resident at Ephesus at a very advanced age. But the value of the testimony of Irenaeus on which this tradition depends is, at least, uncertain, as we have seen. Ephesian provenance has also been suggested by the association of the Book of Revelation, written by an unknown John to Asia Minor churches, with the Johannine corpus. This connection also is of little value, since very different authors are at work in these writings. The clear provenance of the Apocalypse in Asia Minor, apart from other supporting evidence, is not sufficient to determine the origin of the epistles. There does not appear to be a decisive case for Ephesus.[1]

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[1] So Kümmel, Introduction, pp. 445,451-2; Wilder, "Epistles," p. 215; R.R. Williams, The Letters of John and James (Cambridge: Cambridge University Press, 1965), p. 7; George Johnston, "I, II, III, John," in Peake's Commentary on the Bible, ed. Matthew Black and H.H. Rowley (New York: Thomas Nelson, 1962), pp. 1035-36; Houlden, Epistles, pp. 1,40; Brown, Gospel of John and Johannine Epistles, p. 6; Brooke, Epistles, p. lviii. Contra, John A.T. Robinson, who has changed his former opinion that the letters were composed toward the close of the first century (Twelve New Testament Studies, Studies in Biblical Theology 34 /Naperville, IL: Allenson, 1962_7, p.129), and who now holds that all the New Testament books came to completion between A.D. 30 and 70. The Johannine writings he locates in the period A.D. 60-70 (Redating, pp. 291,307,311).

The principal alternative is Syria, but probably not Antioch, in view of the difficulty with which the Fourth Gospel attained canonical status. Similarities of the Johannine literature to the Odes of Solomon and to Ignatius suggest this background,[2] as do the connections of the Fourth with Samaritan thought and the more Semitic milieu of Syria.[1] Lacking clear indications from either text or history, the question should remain open. It is certainly unsettled in contemporary scholarship.

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[1] Brown, John I-XII, pp. ciii-civ, argues for Ephesus on additional grounds: (1) the polemic in the Gospel against the disciples of John the Baptist is illuminated by disciples of John mentioned at Ephesus in Acts 19: 1-7. (2) the Fourth Gospel's anti-synagogue motif fits well with Rev. 2:9 and 3:9, and (3) the parallels of the Gospel with the Qumran scrolls which are also closest in the New Testament to Colossians and Ephesians. "Any incipient anti-docetic and anti-Gnostic polemic would also have been at home on the Ephesus scene," p. civ. Cf. also W.D. Davies, "Paul and the Dead Sea Scrolls: Flesh and Spirit," in The Scrolls and the New Testament, ed. Krister Stendahl (London: SCM Press, 1957), pp. 166-169,179-180. These points of correlation are suggestive, and would be perhaps decisive if the Irenaeus tradition were more secure.

[2] James H. Charlesworth, "Qumran, John and the Odes of Solomon," in John and Qumran, ed. James H. Charlesworth (London: Chapman, 1972), pp. 135-136; Kümmel, Introduction, p. 247; cf. also Schnackenburg, Gospel, pp. 150-152, where he sees the tradition of the Fourth Gospel travelling from Palestinian sources to an Ephesian publication via Syrian influence.

In the preceding pages we have offered an all too brief survey of the major historical-critical issues surrounding the Johannine epistles. Much more could be discussed and refined. We hope that the conclusions we have reached, tentative and open as they are in some cases, will serve as suggestive guidelines for our ensuing research.

In the next chapter we begin the study of the dualistic language of the letters of John. We define our terminology of contrast and present a thorough analysis of the epistles' twenty-four antitheses. Each occurrence of every antithesis is examined in its own immediate setting, as well as in the context of the epistles as a whole.

We have seen that there is a close relationship between the Gospel of John and the letters. An examination of the dualistic language of the former may then shed helpful light on the language of the latter. This we do in chapter three, paying careful attention both to the form and the content of each antithesis.

Chapter four summarizes the results of our previous research in chapters two and three. We compare the antitheses

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[1] Wayne A. Meeks, The Prophet-King: Moses Traditions and The Johannine Christology, Supplements to Novum Testamentum 14 (Leiden: E.J. Brill, 1967), pp. 313-319. Cf. also George W. Buchanan, "The Samaritan Origins of the Gospel of John," in Religions in Antiquity: Essays in Memory of Erwin R. Goodenough, ed. Jacob Neusner (Leiden: E.J. Brill, 1968), pp. 149-175.

UMI

of the epistles with those discovered in the Gospel, noting their similarities and points of contrast. Brief attention is also given those antitheses of the Fourth Gospel which are not found in the letters.

But the literary and historical milieu of the epistles of John is broader and more diverse than the perspective of the Fourth Gospel alone. The Johannine community was part of early Christianity, which was itself one of many movements or "parties" within first-century Judaism. Thus, in chapter five, we attempt to provide a measure of historical control to the phenomenon of antithetical language by studying such contrasts in four other sources: the Apocalypse of John, the letter of Paul to the Galatians, the epistle of James, and the Manual of Discipline from Qumran. The chapter concludes with a series of charts, summarizing the results of these comparisons.

At this point, though our investigation of the antithetical language of the letters is complete, we offer in a final, sixth chapter a perspective on it drawn from the discipline of sociology. Two interpretive concepts from sociological research are particularly helpful: (1) the dynamics of social conflict, (2) the phenomenon of sectarianism. We suggest that the antitheses of the Johannine epistles are comprehensible as the language of a sectarian community in divisive conflict. The last chapter, then, provides one answer to the question, "Why did the Elder and the Johannine community of the epistles think and speak in such a thoroughly antithetical way?"

CHAPTER TWO

THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES

In this study we shall be centering our attention upon the language of the Johannine epistles, in particular upon the language that expresses contrasts. We shall be interested in all of the verses that express or strongly imply any type of antithesis whatsoever.

We define antithesis (adj., antithetical) in the broadest sense as the opposition of contrasting ideas or words. Sometimes antitheses are precisely parallel, and their members may contrast in several details. At other times the opposition is expressed generally, and there may not be any breakdown of the larger anthithesis into component opposing pairs. One concept may simply be set forth in order to counteract or contadict another.[1]

In this study we shall also use the term "dualistic" in the general sense, as synonymous with "antithetical," instead of in its technical, philosophical meaning.[1] We shall not, therefore, be directly addressing the question of "Johannine dualism," as that issue has often been discussed, especially in its relation to Gnosticism and the Dead Sea Scrolls.[2] Our research, however, will bear indirectly upon this issue, and in chapter five we do compare the antithetical language of the letters of John with that of the Qumran Manual of Discipline. "Dualistic," though it does have reference to theories that divide all reality into two mutually exclusive principles, has also a more general sense of twofold division into contrasting parts, and it is in the latter sense that we use the term, in order to give rhetorical relief to our primary term "antithetical."[3]

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[1] An extended definition of the various meanings of "antithesis" appears in Webster's Third International Dictionary of the English Language. Unabridged, ed. P.B. Gove (Springfield, Mass.: G. and C. Merriam Co., 1961), p. 96. Cf. J.A. Cuddin, A Dictionary of Literary Terms (Garden City, N.Y.: Doubleday, 1971), p. 48.

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[1] On the technical, metaphysical use of "dualism, dualistic," see the outstanding discussion in the new (15th) edition of Encyclopaedia Britannica, s.v. "Dualism, Religious," by Ugo Bianchi. Cf. also G. Mensching, "Dualismus, Religionsgeschichtlich," in Die Religion in Geschichte und Gegenwart, 3d ed., Vol. II, col. 272; G. Gloege, "Dualismus, Theologisch," in Die Religion in Geschichte und Gegenwart, 3d. ed., Vol. II, col. 274; and Eberhard Simon, "Dualism," Encyclopedia of Theology, ed. Karl Rahner (New York: Seabury, 1975), pp. 370-374.

[2] Cf., e.g., Otto Böcher, Der johanneische Dualismus im Zusammenhang des nach-biblischen Judentums (Gütersloh: Gerd Mohn, 1965); James H. Charlesworth, "A Critical Comparison of the Dualism in IQS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John," in Charlesworth, John and Qumran, pp. 76-106; Hans W. Huppenbauer, Der Mensch zwischen zwei Welten (Zürich: Zwingli, 1959); Peter von der Osten-Sacken, Gott und Belial: traditionsgeschichtliche Untersuchungen zum Dualismus in der Texten aus Qumran (Göttingen: Vandenhoeck und Ruprecht, 1969); Schottroff, Der Glaubende, pp. 228-245; and Günter Stemberger, La symbolique du bien et du mal selon saint Jean (Paris: Éditions du Seuil, 1970).

[3] Webster's Third International Dictionary, p. 697.

Within the orbit of contrastive, antithetical, or dualistic terms appears also the term "merism." A merism is a figure of speech by which the whole of a given reality is expressed in two contrasting parts.[1] For example, "day and night" is a merism for all time; "rich and poor" is an economic merism; and "the great and the small" is a socio-political merism. There are many others, obviously, that are possible, and many are found in sources contemporary with the Johannine epistles, with which we shall be comparing the epistles in chapter five, but no merisms are found in the letters of John themselves.

We have chosen to organize the antitheses of the Johannine letters into twenty-four categories and to divide these categories into four groups, according to frequency of usage. The most frequent antitheses (group A) occur fifteen or more times, the least frequent (group D) only once, and the others, groups B and C, four to six and two to three times respectively. Within these groups, the entries are listed by frequency, and when that is the same, alphabetically.

Many of these motifs of contrast are inter-related. They overlap one another and express the author's doctrinal and ethical concerns in various ways. Repetition, with and without nuance, is one of his chief stylistic traits.[2]

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[1] Webster's Third International Dictionary, pp. 1414, 2320.

[2] Brooke, Epistles, p. 16.

> Over against each thought there is constantly placed in sharp antithesis its opposite. . . . The movement of the Epistle largely consists of progress from one opposite to another. And it will nearly always be found that the antithesis is not exact, but an advance beyond the original statement or else an expansion of it.[1]

In this chapter we shall present an analysis of the twenty-four antithetical categories and discuss each of them briefly. Every effort has been made to limit the antitheses discussed to explicit contrasts only. Dozens more are implied, many strongly, but lack an explicit linguistic basis in the text. It is our intention to provide a thorough and objective as possible description of the nature of the antithetical language in the letters of John.

An Analysis of the Antitheses of the Johannine Epistles

A.1. The Johannine Christians[2]/opponents[3]

a. the secessionists, or former brothers (2:9,11,19, 26; 3:7,10,15,17/; 4:4-6,20; II Jn. 7-8,10; III Jn. 9-10.

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[1] Alfred Plummer, The Epistles of St. John (Cambridge: Cambridge University Press, 1938), pp. lix-lx.

[2] While the letters of John are classed among "the general epistles," they were originally addressed to a specific historical situation and conflict, as we have seen in chapter one. Thus it is best to view the statements of the epistles as meant for a particular, i.e., Johannine, Christian community.

[3] The slash-mark that appears in this line and all subsequent slash-marks in succeeding analyses separate the two members of an antithesis.

  - b. the world (2:15,17; 3:1,13; 4:4-6; 5:4-5,19)
  - c. the evil one (2:13-14; 4:4; 5:18)
  - d. "our hearts" (3:20-21)

A.2. God, Christ, Spirit/opponents

  - a. the evil one, antichrist, spirit of error, idols (2:13-14,18,22; 3:8,10; 4:1-6; 5:18-21; II Jn. 7)
  - b. the world (2:15-16; 3:1,13; 4:1,5,6; 5:19)
  - c. of God/not of God (3:9,10; 4:1-6; III Jn. 11)
  - d. God's action/man's action (3:20; 4:10; 5:9,10)

B.1. Claims of the opponents/claims denied

  - a. abide in God (2:6)
  - b. fellowship with God (1:6-7)
  - c. have no sin (1:8,10)
  - d. is in the light (2:9)
  - e. know God (2:4)
  - f. love God (4:20-21)

B.2. Love/hate, not love, fear (2:9-11,15; 3:10-18; 4:7-8, 18,20)

B.3. Truth/error, lie, deceive (1:6,8,10; 2:4,21-22,26-27; 4:6; II Jn. 1-4,7)

B.4. Know/not know (2:3-4,20-21; 3:1-2,5-6; 4:7-8; cf. 5:20)

B.5. Sin, unrighteousness, evil, disobey/not sin, righteous, good, obey (1:7-2:2,4-5; 3:3-12; 5:16-18; III Jn. 11)

B.6. Abide or remain/not abide, pass away, pass out of, go too far (2:17,19; 3:14-15; II Jn. 9)

C.1. Believe, confess/not believe, not confess, deny, test

(2:22-23; 4:1-3; 5:10)

C.2. Confidence, reassure, not condemn/shame, fear, condemn (2:28; 3:19-21; 4:17-18)

C.3. Greet, support, receive, welcome/not greet, not receive, not welcome (II Jn. 10-11; III Jn. 5-8,9-10)

C.4. Has God, Son/not have God, Son (2:23; 5:12; II Jn. 9)

C.5. Life/death, not life (3:14-16; 5:12,16-17; cf. II Jn. 8)

C.6. See, appear or be manifest/not see, not appear, blind (3:2,6; 4:9,12,14,20; cf. 2:10,11)

C.7. Light/darkness (1:5-7; 2:8-11)

C.8. Write/not write (II Jn. 12; III Jn. 13-14)

D.1. Has world's goods/has need (3:17)

D.2. Imitate/not imitate (III Jn. 11)

D.3. Keep (protect)/touch (harm) (5:18)

D.4. Listen/not listen (4:6)

D.5. New/old (2:7-8; cf. II Jn. 5)

D.6. Perfected/not perfected (4:12,17-18)

D.7. Water and blood/water only (5:6)

D.8. Word, speech/deed, truth (3:17-18)

Across the four large groups, most of the antitheses form a family of opposing concepts, in which positive and negative characteristics contrast.[1] The positive refer, from the Elder's point of view, to his own community and its posi-

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[1] This does not apply to C.2., C.8., D.2, D.5., D.6., and possibly not to D.1., and D.8. Also within B.2. fear/love (4:18) and within B.6. remain/pass out of (3:14-15) do not distinguish the community from its opponents.

UMI

tion, while the negative point to the opponents of the community and their situation. The author of the epistles has an intensely dualistic outlook. The reality about which he writes in the letters is divided into two opposing poles. They are not, however, the poles of a continuum; there is no middle ground. One is either in or out, on the right side or the wrong, with the "orthodox" or among the "heretics." This antithetical outlook becomes clearer when we examine the antitheses in detail.

A.1. Most frequently in I-III John the Elder contrasts his own community and its various opponents. He sees the Johannine Christians in a conflict situation, opposed to and by the evil one, the world, and, above all, their former brethren who have seceded from the community.[1]

The evil one is the demonic power in the world whom the believers, addressed as "young men"[2] have overcome (2:13). This is repeated, and the second time it is linked to the fact that the young men are "strong" and that the "word of God" abides in them (2:14). The same thought occurs in 4:4: "you have overcome them," because the one who is in you is greater than the one who is in the world. This latter figure is identified in 4:3 as the spirit of antichrist. In 5:18 the evil one attempts to "touch" (ἅπτεται) the believer (ὁ γεγεννημένος ἐκ τοῦ θεοῦ), but he is thwarted by Christ (ὁ γεννηθεὶς ἐκ τοῦ θεοῦ) who protects (τηρεῖ) him.[1]

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[1] There is also the psychological contrast in 3:20-21 between "our hearts" and "us," which is not directly involved in the conflict, though it may be a product of that conflict and the insecurity it has caused among the believers.

[2] It is likely that "young men," as well as "fathers" and "children" refer in 2:12-14 to the entire community, rather than age groups. Cf. Wilder, "Epistles," pp. 235-236.

The world also is the enemy of the Johannine community. It is the domain of the evil one, a threatening and hostile power.[2] The believers are not to love the world, for what it stands for is opposed to the Father. It will pass away, along with its evils, but the faithful person ("who does the will of God") remains forever.

In 3:1,13 the world continues to be seen as "the sphere which is distinguished and separated from God."[3] It does not "know," i.e., recognize the true identity of, the believer. Indeed, it hates him. In 4:4-6 the community and the world are contrasted as the opposing loci of the two spirits, the Spirit of God and the spirit of antichrist (4:2-3). The former is in the community while the latter is in the world. The world is the true home of the opponents, as both what they say and the reception that it gets prove.[1] By contrast, the Johannine Christians are of God, and those who are truly God's people listen to them.

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[1] Cf. Arndt and Gingrich, Lexicon, pp. 102,822.

[2] There are a few passages in I John where the "world" does not have a negative connotation, but is neutral. In I John 2:2 Jesus' death is the expiation for the sins of the whole world. Similarly, God showed his love by sending his Son into the world (4:9) to be its Savior (4:14). In 3:17 failure to share "the world's goods" (τὸν βίον τοῦ κόσμου) is proof of a lack of love. In these passages it is the world of humanity and human possessions that is in view, which the author does not see as inherently evil. Cf. however, the use of ὁ βίος in 2:16, where it appears in a negative light in combination with ἐπιθυμία (desire) and ἀλαζονεία (boasting or ostentation). This same variableness in the use of κόσμος is also found in the Gospel of John (neutral: 1:29; 3:16ff; 4:42; 12:47; negative: 14:17,27; 15:18ff; 16:33; 17:6,9,11,14-18,25). One use of κόσμος in I John is notoriously difficult to interpret, but it also appears to be neutral. i.e., 4:17: ". . . as he is so are we in this world." Cf. Bultmann, Epistles, pp. 72-73, and Schnackenburg, "Der 'Welt'-Begriff in I Joh. 2,15-17," Johannesbriefe, pp. 133-137.

[3] Bultmann, Epistles, p. 33.

In 5:4-5 "overcoming" is again the relation of the community to its opponents, and here the opponent is the world. The victory by which those born of God overcome the world is their faith in Jesus as the Son of God. This is the decisive way the world is overcome, by (in contrast to the opponents) an orthodox christological confession.

Finally "we" and "the whole world" represent two opposite sides of a contrast between God and the evil one, in whose power the world resides. The community has, however, nothing to fear, since it is of God and protected by God's Son (5:18-19).

We turn now to the most pervasive contrast between the community and its various opponents, the one involving the secessionists, the former brethren who had left in the schism whose effects are evident throughout the epistles. One of these effects is a heightening of the dualistic language in which the Elder writes, a contention we shall explore further in chapter six.

The most important passage is 2:19. It describes the fact of the schism of the opponents: "They went out from us, but they were not of us. . . .[1] The Elder understands his remaining group to be in active conflict with a schismatic movement with whom they originally comprised one fellowship. He denies, however, that the schismatics were ever truly united with the believers. Their departure proved that "they were not of us; for if they had been of us, they would have continued with us. . . ."[2]

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[1] That "the world listens to them" may well imply that the schismatics have gained a large following, further threatening the security of the Elder's dwindling constituency. See, Brown, "Other Sheep," p.22.

In 2:26 the community ("you") is contrasted with the opponents ("Those who would deceive you") again.[3] There is also an implied antithesis between the Elder and the leaders of the secession. He writes to warn against them. They are attempting to win over those who have remained loyal to the Elder. The Elder's testimony is true (cf. III Jn. 12), unlike the teaching of the deceivers (2:26; cf. II Jn. 7,8) who do not acknowledge the incarnation of Jesus Christ. The community follows the truth (II Jn. 4) and love (II Jn. 5-6), while the opponents do not, by reason of their false doctrine and schismatic action.[4]

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[1] Wengst, Häresie, p. 12; Ernst Gaugler, Die Johannesbriefe, Auslegung neutestamentlicher Schriften 1 (Zürich: EVZ-Verlag, 1964), pp. 140-141; and Schnackenburg, Johannesbriefe, pp. 150-151.

[2] The schism will be an important focus of our sociological analysis in chapter six.

[3] Cf. 3:7, II Jn. 7, and Houlden, Epistles, pp. 82-83.

[4] Cf. Bultmann, Epistles, pp. 110-112.

The issue of love among the brothers, the most important ethical concern of the letters, also reveals the tension between the schismatics and the remaining Johannine Christians. One brother hates another, as Cain in hatred murdered his brother. Thus are revealed and distinguished the children of God and the children of the devil (2:9,11; 3:10,15; 4:20). The children of God must look to themselves, lest by fraternizing with the opponents they lose their reward (II Jn. 8,10).

In 4:1-6 the opponents, who appeal to the Spirit to justify their position,[1] are called false prophets. Thus, the community must "test the spirits to see whether they are of God." The test, the criterion, the line of demarcation between the two groups, is the incarnation. That "Jesus Christ has come in the flesh" the false spirits ("spirit of error," vs. 6) cannot confess. The opponents, now in the world, no longer in the divine community (cf. vs. 6: "we are of God"), are viewed as persons whom the "little children" have overcome, because God is on their side, indeed, _in_ them. The opponents, it is true, have gained the attention of the world, but the world is passing away (2:17).

Finally, in III Jn. 9,10 there is a sharp contrast between the Elder, who is the community's leader, and Diotrephes, who is possibly, as we saw in chapter one, a leader of a center of opposition to the Elder. The Elder wrote to his church (vs. 9), but Diotrephes "does not acknowledge my authority" (οὐχ ἐπιδέχεται ἡμᾶς).[1] The Elder is planning a confrontation with him before the church (vs. 10), and high on his agenda is the action of Diotrephes in rejecting the Elder's emissaries and in expelling from the church those who do receive them. The antitheses of the epistles, which as we shall see extend to cosmic proportions, also reflect a very personal struggle. The Elder and Diotrephes are an antithesis in themselves.

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[1] See Smith, "Johannine Christianity," pp. 232-233, 243-244; Brown, "Other Sheep," p. 22; and Schnackenburg's excursus, "Zur Verstellung vom Geist in I Joh," _Johannesbriefe_,pp. 209-215, on the role of spirit-inspired prophets in the Johannine community.

A.2. Behind the historical conflicts of the Johannine community with its opponents lies the cosmic conflict between the divine and the demonic. We must be clear, however, that in the Johannine literature there is no absolute or ultimate dualism of the philosophical sort. It is rather a modified religious and existential dualism. God is clearly always regarded as the sovereign creator of all things. Nevertheless, within the divine domain the evil one, the devil, is given considerable latitude. He is ὁ ἄρχων τοῦ κόσμου τούτου (Jn. 12:31; 14:30; 16:11), and the whole world lies in his power (I Jn. 5:19). The contrast between the divine and the

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[1] Malherbe, "Inhospitality," pp. 222-232, argues from the use of ἐπιδέχομαι in the sense of "to receive as a guest," that Diotrephes is the host of a house church. He does not "welcome" the Elder's representatives or communications. Käsemann, "Ketzer und Zeuge," p. 170, suggests that the verb implies the existence of a strong community. Bultmann, *Epistles*, p. 100, and Schnackenburg, *Johannesbriefe*, p. 327, concur with the RSV translation above.

UMI

demonic may be represented as follows:

God the Father	The Evil One, the Devil
Jesus the Christ	Antichrist
Spirit of God, or	Spirit of Antichrist, or
Spirit of truth[1]	Spirit of error[2]

In 2:13-14 "him who is from the beginning" (probably Jesus),[3] the Father, and "the word of God" (perhaps a reference to the Spirit),[4] all appear in antithesis to the evil one, whom the community has overcome. In 2:18,22, and II Jn. 7 , the categories Christ and antichrist appear in opposition. Antichrist, the agent of evil in Jewish and Christian apocalyptic,[5] has come to contemporary manifestation in the oppo-

nents, the "many antichrists" who "went out from us" in schism (2:19 cf. II Jn. 7). A key tenet of their teaching is the denial that Jesus is the Christ.[1] Thus, the antichrists deny the human reality of Christ. The friction between the Johannine Christians and their antagonists is reflected in the Christ/Antichrist antithesis.

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[1] In the Fourth Gospel, the author speaks of God the Father, Jesus the Son, and the Spirit or Paraclete as separate beings or persons (e.g., Jn. 16: 12-15). So in the epistles they remain separate entities, though the term "Paraclete" is only used of Jesus (2:2) and that but once.

[2] All the terms on the right side of the chart may refer to a single God-opposing power under many names. On the devil in the Johannine literature see Bultmann, *John*, pp. 317-324. Cf. also Charlesworth, "A Critical Comparison," pp. 92-93.

[3] Cf. I Jn. 1:1; Jn. 1:1-2; Windisch, *Briefe*, p. 115. It man be also that ὁ λόγος τοῦ θεοῦ in 2:14 refers to Jesus, since in 1:3 the λόγος is identified with ὃ ἦν ἀπ᾽ ἀρχῆς of 1:1. But *contra*, Plummer, *Epistles*, p. 50.

[4] Marshall, *Epistles*, p. 141, entertains this possibility, though "message of the Gospel" (Brooke, *Epistles*, p. 42) is more likely. Cf. "word of life" in 1:1, and Jn. 1:1ff.

[5] See Schnackenburg, *Johannesbriefe*, pp. 154-149 on the prior history of the term Antichrist. While Bultmann (*Epistles*, p. 36) takes this passage as evidence of the typical Johannine "historicizing" of eschatology, it also is possible that the author has, to the contrary, "eschatologized" his own historical situation. The "many antichrists" mean that "it is the last hour."

The contrast between the divine and the demonic continues in 3:8 and 10. It is a part of a larger discussion of sin and righteousness. The righteous Christ (ἐκεῖνος)[2] appears in opposition to the devil. Each one produces different progeny, doers of righteousness vs. sinners. In vs. 8 the christological title changes to the Son of God, and the opposition is expressed even more sharply: "the Son of God appeared. . . to destroy the works of the devil." In the next two verses the contrast shifts from christological to theological. God's nature resides in those who are born of him. His children[3] are clearly distinguished from the off-

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[1] The term "Christ" here does not mean the Messiah of Jewish expectation, but refers to the divine Christ as a spiritual entity distinct from the man Jesus. Dodd, Epistles, pp. 55-56. (Contra, O'Neill, Puzzle, pp. 60,65.) Hence, the opponents hold views similar to those of Cerinthus; Brooke, Epistles, p. 58. In the light of 4:2 and II Jn. 7 we may view them as docetic. Wilder, "Epistles," p. 274,213-214.

[2] ἐκεῖνος was a designation for Jesus in the Johannine community. Cf., 2:6; 3:3,5,7,16; 4:17; and Jn. 1:18. Westcott, Epistles, p. 51; Bultmann, Epistles, p. 26.

[3] Cf. 3:2, where it is said that "we are God's children now (νῦν); it does not yet (οὔπω) appear what we shall be." This is a minor, though familiar, antithesis in I John, the "already/not yet" schema of early Christian eschatology. Schnackenburg, Johannesbriefe, pp. 169-170.

UMI

spring of the devil.

Different terms for this same contrast of supernatural poles[1] occur in 4:1-6. The Spirit of God, who inspires true prophets and confessors, stands in opposition to "every spirit. . . not of God" (vs. 3). The former is "the spirit of truth;" the latter is "the spirit of error" (vs. 6)[2] and "the spirit of antichrist" (vs. 3), a designation that links this passage with 2:18ff in which the secessionist opponents were called antichrists. The Johannine Christians have the Spirit of God and are "of God" (vs. 4). Consequently, "he who is in you is greater than he who is in the world" (vs. 4), a verse that is doubly antithetical, with respect both to "indweller" and the one indwelt. God is in the believing community; the evil one is in the world.[3]

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[1] We do not, as we have stated, imply that the Johannine dualism is an ultimate, cosmic dualism of two eternally opposed principles, as in Iranian religion. Cf. Bianchi, "Dualism," p. 1066. Johannine thought is a modified dualism, whose ultimate principle, the one God of Jews and Christians, created all things (Jn. 1:1-3). Nevertheless, both the Fourth Gospel and the epistles employ considerable antithetical language and reflect a tendency to view reality from a dualistic perspective, i.e., in terms of contrasting and often mutually exclusive categories. On the nature of Johannine dualism, see Charlesworth, "A Critical Comparison," pp. 89-96.

[2] These two spirits occur also in IQS 3:18ff. Cf. M.-É. Boismard, "The First Epistle of John and the Writings of Qumran," in Charlesworth, ed., John and Qumran, pp. 156-165, esp. pp. 162-163. Also, in this context of discerning the spirits we may note the polarity in 4:1 between gullible belief and careful testing.

[3] Wilder, "Epistles," p. 277. Note also the interlocking minor antithesis in vs. 6: "listens to us" (of God), "does not listen to us" (not of God). Repeatedly the author of the epistles interweaves several dualistic statements.

UMI

This same double antithesis occurs again in 5:18-21. God and Christ[1] oppose the evil one in distinct domains: "we are of God, and the whole world is in the power of the evil one" (vs. 19). The "we" are those "born of God", who "know that the Son of God has come," who "know him who is true," and who "are in him who is true." God keeps the evil one from "touching" (ἅπτεται) the believer (vs. 18).[2] This is "the true God"[3] as opposed to mere "idols" (vs. 20-21).

Thus, we have seen that at the highest level, of spiritual beings and powers, there is a sharp antithesis, capable of being expressed in various ways. The author's universe is divided, and, although the division is not an absolute dualism, it is a radical dualism, in the sense that it pervades the author's conceptuality and expression.

We have already seen that the community and the world are sharply distinguished in I John, and behind this polarity lies the deeper distinction of God and the world. Despite the existence of passages in the epistles which use κόσμος neutrally,[1] God and the world are clearly set in opposition.

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[1] In vs. 18, as we have seen, Christ is ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, whereas the believer is designated ὁ γεγεννημένος ἐκ τοῦ θεοῦ.

[2] Note the implied contrast between Christ's keeping (τηρεῖ) and the evil one's touching (ἅπτεται) in vs. 18.

[3] The expression "the true God," Bultmann says, must refer to "Jesus Christ," and provides "a rationale for the claim that we are in God, in the 'true one'." It would be, he continues, "superfluous" to call the Father ὁ ἀληθινὸς θεός and "strange" to say of God both οὗτός ἐστιν ὁ ἀληθινός and ὁ ἀληθινὸς θεός. Further, the added phrase ("and eternal life") fits better as a disignation of Jesus Christ (cf. 5:11; Jn. 11:25; 14:6); *Epistles*, p. 90. Schnackenburg agrees (*Johannesbriefe*, pp. 291-292), while Dodd (*Epistles*, pp. 140-141) and Windisch (*Briefe*, pp. 135-136) make "the true God" a phrase broadly referrring to both Jesus and the Father.

Of particular importance is 2: 15-17. Here love for the world is set over against love for the Father in an exclusive sense. One cannot practice both, because what the world represents, its desires and values, is not "of the Father" (ἐκ τοῦ πατρὸς) but is "of the world" (ἐκ τοῦ κόσμου).

In 3:1,13 the world, which does not recognize the true identity of the believers, also "did not know him," probably a reference to Jesus.[2] In the Fourth Gospel Jesus' opponents do not know where he comes from (9:29-30); they "know neither me nor my Father" (8:19). Only the true sheep know him (10:14). In I Jn. 3:13 the world hates the believer, just as Jesus warned his disciples in Jn. 15:18: "it has hated me before it hated you."

In 4:1-6 the world is the sphere into which the secessionist "false prophets" have gone out (cf. 2:19, II Jn. 7) in contrast to the true prophets who are "of God." This world is the residence of the "spirit of antichrist" and the "spirit of error" (4:3,6), and especially is it the domicile of the devil (4:4; 5:19). By contrast, the believing community is *God's* residence, thus enabling them to overcome the world (4:4; cf. 2:13-14; 5:4-5). The opponents, worldly in origin, gain a successful hearing from the world (4:5), but the Elder is confident that since "we are of God," those who truly know God will listen to us. God and the world, concretely represented by the Johannine community and its docetic opponents, are clearly set in antithetical relation.[1]

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[1] See the discussion on this point above, p. 37 n. 2.

[2] Dodd, *Epistles*, p. 69. On the "dualism" of 3:1, see Houlden, *Epistles*, pp. 89-90.

The final passage that reflects this is 5:19. The world lies under the authority of, or in the power of[2], the evil one (ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται). But the believers are of God; they are his people; the world has been abandoned to the devil.[3]

Other antitheses involving God appear in 3:9-10, 4:1-6 and III Jn. 11. Here, as we have indirectly observed, "of God" and "not of God" are contrasted. The believers are born of God and are his children. They have God's "nature" (σπέρμα, lit. "seed"). They do not sin but do good, demonstrating their divine origin. But the children of the devil do not do what is right; they do evil and show thereby that they are not of God. So, the false prophets are not of God. Their denial of the incarnation proves it. The "little children", by contrast, are of God and have overcome these worldly errorists.

Finally, God's action and human action appear antithetically in three passages. In 3:19-21 there are two interwoven contrasts. The primary contrast is between confidence (παρρησία, vs. 21) or self-assurance (πείσομεν τὴν καρδίαν ἡμῶν vs. 19) and self-condemnation (καταγινώσκῃ, vss. 20,21), The author is attempting to give his "little children" (3:18) a basis for confidence before God, assurance in the face of the opponents' claims that they are "of the truth" (3:19). Thus, he refers to their internal or psychological (καρδία) conflicts.[1] His solution relies on a further antithesis, a contrast between inferior *human* perception and *God's* superior knowledge.[2]

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[1] See Dodd, Epistles, p. 100 and Houlden, Epistles, pp. 63,110 on the dualistic use of κόσμος.

[2] Arndt and Gingrich, Lexicon, p. 428. But see Bultmann, Epistles, p. 89.

[3] See Stott, Epistles, pp. 193-194.

Another instance of this antithesis, God's action/man's action, occurs in I Jn. 4:10: "not that *we* loved God, but that *he* loved us. . . ." It may be that the opponents were stressing the quality of their love for the deity, which the Elder countered, then, by emphasizing the decisive priority of God's love.[3]

In 5:9-10 "the testimony of men" is set over against "the testimony of God." God's is clearly greater, the Elder argues, and God has decisively borne witness to his Son, so that not to believe it is to make God a liar.[1]

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[1] On καρδία, see Friedrich Baumgärtel and Johannes Behm, "καρδία, τ.λ.," *TDNT*, Vol. III, pp. 605-614.

[2] Westcott, *Epistles*, p. 118: "He is the Supreme Sovereign over the whole man. Nothing in man can stand against his judgment and will. The context requires that this sovereignty should be regarded under the aspect of love, as exercised for the calming of human doubts."

[3] Bultmann, though giving the passage a somewhat existential interpretation, keeps the opponents' claims clearly in view. See *Epistles*, p. 68.

B.1. Occurring less frequently than the previous two antitheses, but of major importance, are those passages in which the opponents' claims are explicitly asserted and then denied by the author in response.[2] There are six such explicit claims, all beginning with the formula "if we say" (ἐὰν εἴπωμεν, 1:6,8,10), "he who says" (ὁ λέγων: 2:4,6,9), and "if anyone says" (ἐάν τις εἴπῃ: 4:20).[3] Though we have listed them in our "Analysis" in alphabetical order, we shall discuss them in the order of their appearance in I John.

In 1:3ff the author introduces the idea of fellowship (κοινωνία). It is both "horizontal" ("with us") and "vertical" ("with the Father and with his Son, Jesus Christ"). The opponents were claiming ("if we say. . . ," vs. 6) to have fellowship with God in the sense of spiritual communion, or communication with God,[4] when all the while they had separated themselves from God's people (2:19) and from the true confession of Jesus as the Christ (2:22). Thus they were actually walking in the darkness. Fellowship with God (or walking in the light)[1] is only possible for faithful Johannine Christians, who have not abandoned either the community ("we have fellowship with one another," vs. 7) or its confession ("the blood of Jesus his Son cleanses us from all sin, vs. 7).[2] Thus, for the Elder there are two groups: those who claim κοινωνία and those who have it.

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[1] On these verses, cf. Marshall, *Epistles*, pp. 239-241 and especially Schnackenburg, "Das Gotteszeugnis und der Glaube," *Johannesbriefe*, pp. 267-271.

[2] There are many other verses in I John in which the claims of the opponents may be implied (e.g., 3:1,2,10: to be God's children; 5:4-5: to have overcome the world).

[3] With the exception of 4:20, these are also the sentences isolated by Bultmann as the *Grundsätze* of his hypothetical source behind I John. Cf. *"Analyse,"* pp. 138-158.

[4] See Brooke, *Epistles*, pp. 8,13, and Schnackenburg, *Johannesbriefe*, p. 72. See also Schnackenburg's excursus on this entire section, "Gemeinschaft mit Gott," *Johannesbriefe*, pp. 66-72.

A second claim surfaces in 1:8,10. The opponents assert ἀμαρτίν οὐκ ἔχομεν (vs. 8) and οὐχ ἡμαρτήκαμεν (vs. 10).[3] The subject is introduced indirectly in 1:5 with the reference to there being no darkness in God and in 1:6 with the reference to walking in the darkness. Thus, in 1:7, for those who walk in the light, "Jesus his Son cleanses us from all sin"(ἀμαρτία). This admission of (cleansed) sin is immediately contrasted in vs. 8 with the supposition (derived from the "perfectionist" claims of the opponents,[4] "if we say we have no

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[1] This is so, since "God is light" (1:5)

[2] Bultmann, Epistles, p. 20, considers the clause beginning "and the blood" to be an addition to the source he has posited by an ecclesiastical redactor. So also Wilder, "Epistles," p. 225. The problem of whether there was a source and of the confidence with which source and redaction can be separated in I John was discussed in chapter one. We have preferred to treat the text as a unity. Cf. Schnackenburg, Johannesbriefe, pp. 82-83.

[3] There is no essential difference between these two forms of the claim, unless the opponents were asserting both their present (vs. 8) and past (vs. 10) sinlessness. Cf. Marshall, Epistles, pp. 112-115. Westcott saw in vs. 8 the denial of an inner principle of sin and in vs. 10 the denial of actual sins. Cf. Epistles, pp. 22-26.

[4] Bogart, Perfectionism, passim, discusses the claims of both the opponents and the community to sinlessness (cf. 3:4-10), and finds that this "perfectionism" took both an

UMI

sin." Such a claim, the author states, is a self-deception (1:8b). The antithesis is repeated in 1:9-10: "if we confess our sins" stands opposed to "if we say we have not sinned." These represent two contradictory ways of handling one's relation to sin: admission and cleansing or forgiveness (1:7,9) and outright denial of any connection with sin, any personal guilt or participation in sin. Thus the author states and refutes the opponents' claims, as in 1:6-7.

In chapter two of I John a series of three claims is introduced in verses 4,6, and 9. The opponents claim to know God in a special sense.[1] They say, Ἔγνωκα αὐτόν. But for the author this is a false claim, since the opponents do

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orthodox and a heretical form. Cf. also Schnackengurg's excursus "Christ und Sünde," Johannesbriefe, pp. 281-288, his comments on 1:8-10 in pp. 184-194, and Walter Grundmann, "ἁμαρτάνω, κ.τ.λ.," TDNT, Vol. 1, pp. 305-308.

[1] Claims to "gnosis" and by it to a special relationship with the deity were common in the Greco-Roman world. The opponents here show their connections with developing Gnosticism. We gain further insight into what the opponents believed by observing the emphases and repetitions of the author. Often these truths which he feels constrained to impress upon his "little children" are introduced by the phrase ἐν τούτῳ γινώσκομεν (2:3,5; 3:24; 4:2 [γινώσκετε]; 4:6,13; 5:2), or ἐν τούτῳ ἐγνώκαμεν (3:16), or ἐν τούτῳ γνωσόμεθα (3:19). There is an overpoweringly redundant use of the verbs γινώσκω and οἶδα in the Johannine epistles. γινώσκω appears twenty-six times and οἶδα sixteen times (W.F. Moulton and A.S. Geden, eds., A Concordance to the Greek New Testament, 3d. ed. [Edinburgh: T.& T. Clark, 1926], pp. 172,269-270). In such a small compass as these letters (two of which are only one brief chapter), such repetition causes us to believe that the opponents constituted a severe crisis to the spiritual security and the self-understanding of the Johannine community. Cf. Rudolf Bultmann, "γνῶσις," TDNT, Vol. 1, pp. 689-714, Schnackenburg's excursus, "Häretische Gnosis und christliches 'Gotterkennen,'" Johannesbriefe, pp. 95-101, and Haenchen, "Neuere Literatur," pp. 260-265.

not keep God's commandments. As in the Old Testament, true knowledge of God is connected with obedience.[1] That the author has the love command in mind is evident in the following verses (7-11), in which the secessionists are said to hate their brothers.

In 2:6 a different form of this same claim appears. The opponents say that they abide in him (ἐν αὐτῷ μένειν). To be in God or to abide in God connotes remaining in a relationship of faithfulness to God,[2] of continuing in the fellowship that the believing community enjoys with God.[3] The opponents' claim to this relationship, to abiding in God, is falsified by their ethical behavior. They do not "walk," conduct themselves, as Christ did, who is the pattern for Christian life.[4] The Johannine community, though, may be sure that it is "in him," since it remains loyal and has not shown the lovelessness of the schismatic brethren.

Finally, in chapter two, verse nine contains the similar claim, to be in the light. For the opponents this claim may have meant enlightenment and may be related to their claim to special knowledge (2:4).[5] For the Elder, however, being in

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[1] Marshall, Epistles, p. 122.

[2] Bultmann, Epistles, p. 26.

[3] Cf. Schnackenburg's excursus, "Zu den joh. Immanenzformeln," Johannesbriefe, pp. 105-110.

[4] George G. Findlay, Fellowship in the Life Eternal (London: Hodden and Stoughton, 1909), pp. 238-240.

[5] Dodd, Epistles, p. 35. We shall take up the antithesis of light/darkness below.

UMI

the light is, as in the previous cases, to be tested ethically. One who claims such enlightenment or a relationship of communion with the God who is pure light (1:5), must show by his behavior that he walks in the light. The opponents, however, by their hatred for their former brothers (seen in the schism), show that they walk in darkness. Once again the claim is asserted, tested, and denied.

The last explicit claim occurs in 4:20: the opponents affirm their love for God. This is a further aspect of the special status they claim for themselves in relation to God. They emhpasize the intimacy of their fellowship with him. They know him, abide in him, and love him. But the author knows that there is no direct love for God that does not show itself in love for one's brothers. "In this is love, not that we loved God, but that he loved us" (4:10), in direct opposition to the gnosticizing claim of the opponents.[1] Their claim is hollow because love for God is only validated in love for brothers. This the opponents lack, as is again evidenced by the schism.

B.2. The concern with love, the primary Johannine ethical category, brings us to another important antithesis in the letters of John: love/hate, or love/not love. Other variations also occur: love/fear, and love/kill. The vocabulary changes, but the underlying polarity of conception remains.

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[1] Bultmann, Epistles, pp. 75-76.

In 2:9-11[1] the love/hate polarity is intricately interwoven with the light/darkness polarity.[2] For the sake of clarity, and in order to observe how the author frequently combines antitheses, we must treat these two pairs together. First, as we have previously observed, the author states the opponents' claim to be "in the light." Then, behavior conrary to the claim is given: "and hates his brother," followed by the author's conclusion: "is in the darkness still." The opposite behavior is then presented: "the one who loves his brother," followed by the opposite conclusion: "adides in the light," which "credits" the opponents' original claim to the community. In 2:11 the author returns to the hate-darkness side of the dual antithesis and emphasizes by a threefold repetition that the secessionist brother-haters are in the darkness, walk in the darkness, and are blinded by the darkness.

The second passage in which this contrast is present is 2:15: "Do not love the world or the things in the world.

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[1] This passage is introduced by another contrast: new commandment/old commandment (2:7-8). Here we have a formal antithesis, but not a material one, since it is the same commandment ("love one another"). They are in contrast only with respect to time. Jesus' new commandment (Jn. 13:34-35) has become part of the community's tradition. Cf. Conzelmann, "Anfang," p. 199, and Houlden, Epistles, p. 67.

[2] Light/darkness is a minor polarity in I-III Jn. It occurs only twice, here and at 1:5-7. In the latter passage God's nature is described as light, so that all darkness is excluded from his being (1:5). The author then uses this presupposition to attack the opponents' claim to have fellowship with God (1:6). They cannot have this relationship, since they walk in darkness. Only those who walk in the light, consistent with God's nature, can legitimately be said to have such fellowship (1:7).

UMI

If anyone loves the world, love for the Father is not in him." Here "the world" is used in its negative sense of that which is in opposition to God, the "world" of sin and separation from God.[1] This is the world into which the opponents have seceded (4:1; II Jn. 7; 2:19) and which listens to them receptively (4:5). It is the world which does not "know" the believers or Christ (3:1) and which is under the authority of the evil one (5:19). This world the community is warned not not to love. Antithetically, the author restates the matter: "if anyone does love the world. . . ." We see again his usual, habitual, alternating, negative/positive style of thought and expression.[2]

The third section in which this contrast is present is 3:10-15. 3:10 denies that the one who does not love his brother is of God. It is a transitional sentence from the "of God/not of God" issue in 3:8-10 to the Cain/Abel illustration in 3:11ff. The "not love" of 3:10 has its positive counterpoint in 3:11: "we should love one another." Immediately, the negative is reintroduced: "and not be like Cain" (3:12).

In 3:13ff the Elder applies the lesson of his lone allusion to the Old Testament. As Cain hated Abel his brother, so the world (understood to be the former brethren of the readers)[1] hates you. The world hates (vs. 13), but we love (vs. 14). The love/hate antithesis is repeated in vss. 15-18 and applied to the community's practical conduct. Brethren who have "the world's goods" are to share with their brethren in need, in order that love may be more than words.

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[1] Arndt and Gingrich, Lexicon, pp. 447-448. On "world" in the Johannine literature, see N.H. Cassem, "A Grammatical and Contextual Inventory of the Use of κόσμος in the Johannine Corpus with Some Implications for a Johannine Cosmic Theology," NTS 19 (1972): 81-91.

[2] Wilder, "Epistles," pp. 211-212.

In 4:7-8 the love/not love pair is expressed in the context of a discussion of God's nature. God is love. Hence, those who are truly "of God" love one another, and by it show their participation in and fellowship with the divine nature. But the one who does not love does not so share in God. This is the same pattern as in 1:5-7, where the contrast was based on God's nature as light.

In 4:18 the tension is between fear and love. They are incompatible, the author argues. The presence of fear indicates the absence of perfect love: "perfect love casts out fear." The love/hate dichotomy is repeated in 4:20-21. Love for God and hatred of one's brother are mutually exclusive. Not loving the brother (seen) really implies not loving God (unseen); whereas the commandment is: love God and love the brother (another antithetical chiasm).

B.3. Another prominent expression of dualistic language in the epistles concerns the word "truth" and its negative partners "lie," "deceive," and "error." It is fundamental to

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[1] In the Fourth Gospel, it also stands for the historical opponents of the community, but in this case it is "the Jews." Cf. Jn. 7:1,7; 8:22-23. See also Martyn, History and Theology, p. 59 and Rudolf Bultmann, Theology of the New Testament, trans. Kendrick Grobel, 2 vols. (New York: Scribners, 1952-1955), II: 16,25-30.

UMI

the author that he and his community are in firm possession of the truth.[1] Truth is right doctrine and upheld tradition, but, more than that, it is a divinely aligned manner of life that conforms to the nature of God as true,[2] hence the Johannine phrase "to do the truth."[3]

"Lying" and "doing the truth" are contrasted in 1:6, as part of a set of interlocking antitheses with light/darkness. In 1:8 they continue as a polarity, but this time connected with sin/not sin. Those who say they have no sin deceive themselves, i.e., "the truth is not in them." Truth has remained a constant element of the antithesis, but ψευδόμεθα (1:6) has been replaced by πλανῶμεν. The latter two terms are clearly parallel.

The dichotomy is repeated a third time in 1:10. Those who say that they have not sinned make God a liar (ψεύστην), and so God's word (λόγος) is not in them. The terms have changed again, but the underlying antithetical pattern is the same. The author has returned to the ψεύδος word group (as in 1:6) for the negative member, while the positive term now is λόγος instead of ἀλήθεια. Note that in both 1:8 and 1:10, the "truth" is said to be "not in us" (if we make the opponents' claim).

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[1] See Rudolf Bultmann, et al., " ἀλήθεια, ἀληθής, κ.τ.λ.," TDNT, Vol. 1, pp. 232-251. ἀλήθεια and its cognates are used twenty-eight times in the Johannine epistles, a surprisingly high frequency considering their brevity; Moulton and Geden, Concordance, pp. 40-42.

[2] Cf. I Jn. 5:20, Bultmann, Epistles, pp. 19,89-90, and idem, "ἀλήθεια," pp. 245-247.

[3] The phrase "to do the truth" also occurs in IQS 1:5; 5:3; and 8:2.

These terminological shifts within a constant dualistic framework show the Elder's deeply ingrained antithetical pattern of thought.[1]

The claims of the opponents are again in view in 2:4-5. The person who says, "I know God," but lives in disobedience to his commands is a liar (ψεύστης). As in 1:8,10 "the truth is not in him." Truth is, rather, a characteristic of the one who keeps God's word (2:5).

In 2:21-23 the context is the doctrinal difference between the two groups. Is Jesus (the Elder has a preference for the unadorned name "Jesus" perhaps because of its human, incarnational implications)[2] to be considered "the Christ"?[3] The denier is the liar (ψεύστης), while the confessor is "of the truth." The community "knows the truth" and knows that "no lie (ψεῦδος) is of the truth" (ἐκ τῆς ἀληθείας). The conflict with the seceders (2:19) involves correct christology. It is a truth/lie situation, or, as later Christians would express it, one of orthodoxy vs. heresy.[4]

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[1] The possibility that this dualistic manner of thought and expression is in part caused by the sociological-historical conflict with the opponents will be explored in chp. six.

[2] Westcott, Epistles, pp. 21,180; Wilder, "Epistles," pp. 246-247.

[3] This title is being used not in the Jewish sense of Messiah, but in the docetic, or incipiently gnostic sense. See Gaugler, Johannesbriefe, pp. 149-151. We shall discuss this more fully below.

[4] Cf. Wengst, Häresie, passim, esp. pp. 15-23, on the christology of the opponents.

UMI

In 2:27 the chrism (τὸ χρῖσμα) which the entire community has received from the Holy one (2:20)[1] is the central term. It is an endowment of knowledge,[2] exempting all the Johannine Christians from the need for human teachers (like the schismatics - except for the Elder?) and guarantees that the traditional teaching given through the χρῖσμα is true (ἀληθές) and is no lie (ψεῦδος). This tradition, which they have had from the beginning should abide in them (2:24). It teaches them "about everything" (περὶ πάντων), including about the need to "abide" (2:19,24,27,28).[3]

An important instance of this polarity involving "truth" occurs at 4:6. "Spirit of truth" (τὸ πνεῦμα τῆς ἀληθείας) and "spirit of error" (τὸ πνεῦμα τῆς πλάνης) are in strict opposition.[4] The spirit of truth is the Spirit of God (4:2) which has been given to the community (4:13). The spirit of error is not of God, but is also "the spirit of antichrist", since it does not confess that Jesus is the incarnate Christ (4:2-3). It is the spirit which is present in the schismatic false prophets who have left the community (2:19) and have gone out into the world (4:1; II Jn. 7).[1]

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[1] It is uncertain whether the author intends the Father, Jesus, or the Spirit by this term. Perhaps the Spirit is to be preferred, especially if a baptismal reference is involved. See Schnackenburg, Johannesbriefe, p. 152. Cf. Bultmann, Epistles, p. 37.

[2] On the Jewish and Greek background of χρῖσμα, see Dodd, Epistles, pp. 52,58-65.

[3] On the importance of μένω in John, see the discussion of the tenth antithesis below.

[4] This antithesis is found in IQS 3:18ff: "spirit of truth"/"spirit of iniquity." But in the scrolls they are two contrary spirits within man, similar to the rabbinic teaching of the two contrary inclinations (yeşer ha-ra'/yeṣer tōv). See George F. Moore, Judaism in the First Centuries of the Christian Era, 2 vols. (New York: Schocken, 1930, 1971), 1:479-493. In John, two supernatural, angelic, powers are intended. See Boismard, "The First Epistle of John," pp. 162-163.

In I Jn. 5:10 ψεύστης stands in implicit contrast to the truth of God's witness. This pair is interlocked with another antithesis: God's witness/human testimony (5:9). By the Spirit who is the truth (5:7) God has borne witness to his Son (5:9). The believer has this witness in himself, but the one who rejects God's testimony makes him a liar (5:10; cf. 1:10). Throughout the epistles we have seen a sharp and frequent antithesis between truth and its various opposite terms, particularly in contexts concerning the doctrinal clash between the seceders and the remaining community.[2]

B.4. In 2:3-4, we observed that the opponents' claim to "know" God was rejected since they did not keep his commandments. The community can be sure that it does "know him" if it obeys God.

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[1] In II Jn. 4-7 this identification is explicit. The "children" of the "elect lady" are to "follow the truth" (vs. 4) and love (vs. 6) because πολλοὶ πλάνοι (indwelt, as we have seen, by τὸ πνεῦμα τῆς πλάνης) have gone out into the world. As in 4:2-3, they are heretics, from the author's christological standpoint, and he considers such a person as ὁ πλάνος and ὁ ἀντίχριστος . "Deceiver," "error," "lie," are all part of the same field of opposition to those who are "of the truth." Cf. Bultmann, *Epistles*, p. 64: "The entire section of 4:1-6 sets in bold relief the decisive contrast between God and 'world,' truth and delusion, and thus true faith and false teachers."

[2] Another ἀλήθεια antithesis, not related to the schism, occurs in 3:18. ἀλήθεια and ἔργον are set over against mere λόγος and γλῶσση. Action that conforms to the truth, not mere speech, is what love requires.

"Know" is used antithetically in several other passages in I John.

The special γνῶσις which the secessionists claimed has threatened the spiritual security of the remaining members of the community. The Elder reminds them that they all "know"[1] by virtue of the anointing which they have received (2:20). He, then, states that fact negatively: "I write to you, not because you do *not know* the truth" (vs. 21a), and again repeats it positively: "but because you do know it" (vs. 21b). The style of thought is habitually one of affirmation/negation, thesis/antithesis.

In 3:1-2, as we have seen, the world does *not know* either the true community or, before it, Christ. But the believers do know who they are. They are God's children now, and in the future, at Christ's parousia, they know that they shall be like him. The community's knowledge is again alluded to in 3:5: "You know that he appeared to take away sins. . . ." Therefore, those who do sin have not known him (3:6). The object of knowing, in each case, is different, but the idea of knowing and not knowing is, nevertheless, linguistically antithetical.

Know/not know and love/not love are interwoven in 4:7-8. Those who love their brother show that they know God, while the one who does not love does not know God. The reason is that God is love. Those who know him and are born of him

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[1] On the texual problem in 2:20, see Bruce M. Metzger, *A Texual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971), p. 710.

UMI

demonstrate their participation in the divine nature through love. The opponents, who by their act of schism have shown that they do not love their brothers, cannot possibly know the God who is love.

Four times in 5:18-20 the Elder lays strong emphasis on what the community knows: (1) that those born of God do not sin, (2) that the community ("we") is of God but the world is the evil one's, (3) that the Son of God has come and enlightened the community, and (4) that the believers know him who is true. While no explicit antithesis is involved, it is strongly implied that the opponents do not know these things.

B.5. We have already observed the opponents' claim not to sin in 1:8,9, which the Elder counters both by denying it outright and by affirming that the proper response to one's sin is confession and forgiveness through the death of Christ (1:7,9). The set of terms associated with sin, such as evil, unrighteousness, and disobedience, is contrasted in a number of passages in I and II John with not sinning, good, righteousness, and obedience. As a group they form another example of the thoroughly antithetical thought of the author of the epistles.

Let us first briefly review the section 1:5-2:2. Since God is light, darkness or sin is incompatible with his nature. No one who walks in darkness (= sin) can legitimately claim to enjoy his fellowship. But the believers, who walk in the light, i.e., who do not practice sin, enjoy fellowship with God within the community (cf. 1:3), and find that "the blood

UMI

of Jesus cleanses them from all sin" (1:7).[1] 1:8 states the opponents claim to "no sin" which the writer rejects as plainly untrue; rather we "confess our sins," and God forgives "our sins" (1:9). But, returning to the negative, if it is claimed "we have not sinned," we cut ourselves off from God's true message (1:10). In 2:1 "not sin" is repeated, followed by "does sin:" the author writes to the community in order that "you may not sin;" immediately, however, he opens up the other antithetical passibility: "but if anyone does sin."[2]

A further subordinate theme is expressed in this passage in the contrast between righteous and unrighteous. In 1:9, God[3] is called πιστός and δίκαιος, in the sense that he may be depended upon to forgive the confessor's sins, and cleanse him from "all unrighteousness" (πασῆς ἀδικίας). God's δίκαιος stands in contrast (redemptively) with the Christian's ἀδικία. In 2:1 the divine δίκαιος is echoed in the description of our "advocate with the Father, Jesus Christ the righteous" (Ἰησοῦν Χριστὸν δίκαιον). He intercedes for the "little children" whose sin and ἀδικία were mentioned in 1:9.

In 2:4-5 disobeying God's commandments, particularly the love command, and keeping his word are contrasted in terms that distinguish the opponents from the true community. Only those

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[1] Bultmann excises this clause as the work of a later hand; Epistles, p. 20. Marshall defends it as in continuity with the Elder's overall usage; Epistles, p. 112.

[2] In 2:2 Christ is the expiation for "our sins" and the world's (the opponents?).

[3] The subject is unspecified, but πιστός and δίκαιος are used of God in Deut. 32:4. Cf. Schnackenburg, Johannesbriefe, pp. 86-87.

UMI

who obey, who walk as he walked, can legitimately claim to know and abide in God.

A third passage is 3:2-12. The emphasis on sin comes into view indirectly in 3:3, in which the Christian's hope of transformation into Christ's likeness (3:2) is a motive for purifying oneself "as he is pure."[1] Purity calls to mind impurity or sin to our dualistically minded author, and he launches into a discussion of it forthwith.

He contrasts one who commits sin (understood as "lawlessness," ἀνομία) with the one who appeared to take away sin, and in whom there is no sin (3:5). He repeats it in 3:6: the person who abides in Christ does not sin (οὐχ ἁμαρτάνει). The one who does sin (ὁ ἁμαρτάνων) has no personal relationship to him. In 3:7-8 the terms change slightly. There the person "who does right is righteous, as he is righteous." This is in antithesis to "he who commits sin. . . ."[2]

In 3:9,10, "cannot sin" stands in contrast to "commits sin" and "does not do right" (ὁ μή ποιῶν δικαιοσύνη).[3] Cain and Abel, then, become the illustration of the two sides (3:12). Cain murdered his brother because "his own deeds were

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[1] "He" (ἐκεῖνος) is Christ not only due to the christological use of ἐκεῖνος in the Johannine literature, but also from the context (2:28). Cf. Bultmann, Epistles, p. 48.

[2] See the similar Cain/Abel antithesis in 3:11-16, where antitheses of evil/righteous, love/hate, and life/death intersect.

[3] This passage, on the surface in contradiction to 1:8-10, is really the community's own "orthodox" perfectionism. See Bogart, Perfectionism, esp. pp. 25-49.

UMI

evil (πονηρὰ) and his brother's were righteous (δίκαια)," a comparison that also contrasts the secessionists and the Johannine community.

A related polarity in the orbit of the sin category is found in the controversial passage regarding "mortal sins" (5:16-17).[1] The language is clearly antithetical. ἁμαρτία μὴ πρὸς ϑάνατον stands against ἁμαρτία πρὸς ϑάνατον, in a context in which sin is understood as πᾶσα ἀδικία (5:17). This contrast is interwoven with a second antithesis, ask/not ask, in the sense of "pray for." The community may ask concerning sins unto death, a neat positive-negative chiasm.[2]

The contrast is extended into the next verse. The "sin" of verses 16 and 17 meets its counterpoint in the "not sin" of 5:18, even though the subject has completely changed. It is as if the author's thought runs captive in a deep channel between the reverberating echoes of two insurmountable walls. What he calls out to the one wall, along the passage of his argument, inevitably resounds off the other.

B.6. The final, major antithesis in the Johannine letters is that between "abide" or "remain" (i.e.,μένειν) and its opposing partners "pass away" (2:17, παράγεται), "go out" (2:19, ἐξῆλϑαν), "pass out of" (3:14, μεταβεβήκαμεν), and "go ahead," or "go too far" (II Jn. 9, προάγων). These pairs appear in different contexts. In three of the passages μένειν is a positive term, according to its usual Johannine usage.[1]

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[1] For an insightful exegesis of this text see, David M. Scholer, "Sins Within and Sins Without: An Interpretation of I John 5:16-17," in Current Issues in Biblical and Patristic Interpretation, ed. G.F. Hawthorne (Grand Rapids, Mi.: Eerdmans, 1975), pp. 230-246. Cf. also Schnackenburg's excursus, "Christ und Sünde," Johannesbriefe, pp. 281-288.

[2] Note also III Jn. 11, where there is an explicit dualistic chiasm of τὸ κακὸν, (the evil) with τὸ ἀγαϑόν (the

In 2:17 the one who does God's will, who does not love the world but the Father (2:15), "abides forever." The world, however, "passes away" (παράγεται), along with its desires (2:16). The world, as we have seen, is "the order of finite being regarded as apart from God."[2] What is of God, then, is necessarily eternal, abiding, and, in this respect, unlike the transitory creation.[3]

In 2:19 a completely different context surrounds the polarity ἐξῆλθαν μεμενήκεισαν . The opponents seceded from the originally "united"[4] Johannine community. They "went out."

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good), and ὁ ἀγαθοποιῶν with ὁ κακοποιῶν.

[1] As Heise showed, μένειν is one of the author's most important expressions. It has doctrinal overtones and is often in the imperative because of the community's conflict situation; cf. Heise, Bleiben, pp. 104-170. μένειν is used twenty-seven times in I-II John and frequently in the Fourth Gospel (cf. John 15:1ff); Moulton and Geden, Concordance, pp. 628-629. In the epistles, in addition to its explicitly dualistic uses, antitheses involving μένειν are strongly implied in several places (2:6,10,24,27; 3:6,9,24; 4:13,15,16; II Jn. 2). Often abide/not abide is the implied contrast, and it occurs to warn against the views or position of the opponents.

[2] Westcott, Epistles, p. 63. Cf. I Jn. 2:8, where "the darkness is passing away" (παράγεται), in contrast with the "true light" which is already dawing. On this verse, see Dodd, Epistles, pp. 34-35.

[3] This God/world antithesis can be found in the Old Testament (e.g., Psalm 90, Isaiah 40:6-8 and especially in Hellenistic religions which devalued matter as inherently evil; see Hermann Sasse, "κόσμος, κοσμέω, κ.τ.λ., TDNT, Vol. 4, pp. 867-898.

[4] The Elder wants, however, to deny that they were ever fundamentally united: "if they had been of us, they would have continued with us."

By so doing, they demonstrated that they were not in reality members of the community. The true Christians have remained, and the opponents too should have continued with them (μεμενήκεισαν ἄν μεθ᾽ ἡμῶν).

"Abiding" is what the community is repeatedly charged to do: abide "in him" (2:6,27; 3:6,24; 4:13,15), "in the Son and the Father" (2:24), "in God" (4:6), "in the light" (2:10), and "in love" (4:16). Abiding also constitutes the community's relation to the truth or to the tradition (2:24; II Jn. 2). God is also said to abide in the Christians (3:24; 4:13,15,16), as well as God's nature (3:9) and the divine anointing (2:27).[1]

An unusual, negative use of μένειν occurs in 3:14-15. Those who love the brethren do not abide in death, but have passed over (μεταβεβήκαμεν) from death to life. Those who do not love the brethren, as the opponents proved by their schism, abide in death. Neither they, nor any other Cain-like murderers (3:12), have eternal life abiding in them (3:15). Here death is the "natural" condition of unredeemed humanity, where all abide, until by love they "pass over" into life.[2]

Finally, in II Jn. 9, the person who "goes ahead" or "goes too far" (προάγων)[3] is in antithesis to "the one who abides in the doctrine" (ὁ μένων ἐν τῇ διδαχῇ). The former does not have God, but the latter, who "abides in the doctrine of Christ" (διδαχῇ τοῦ Χριστοῦ)[1] has both the Father and the Son. The emphasis on διδαχή makes it clear that it is again a matter of "heretical" vs. "orthodox" christology, an issue which the author, in the midst of a conflict situation, is led to view in strongly antithetical terms. Here especially, but on other issues as well, there is no middle ground, no continuum, only poles.

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[1] See Heise, Bleiben, pp. 104-170. Our concern is not the exegesis of μένειν, but a description of its dualistic usage in its various contexts.

[2] See Brooke, Epistles, p. 94; Dodd, Epistles, pp. 82-84. Cf. Ephesians 2:1-3.

[3] Arndt and Gingrich, Lexicon, p. 709.

C.1. There are three passages in I John in which the terms believe and confess are found in antithetical relation to either not believe, not confess, deny, or test. The basis of this antithesis is the doctrinal issue that divides the fellowship. Some *deny* and *do not* confess a particular christology, while others confess and believe it.[2] We see it first in

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[1] It is not easy to choose between the objective and the subjective genitive here. If it were Christ's own teaching, the command to love (Jn. 13:34-35) could be in mind. If it is the teaching about Christ, then the doctrinal controversy over christology whould be in view. The latter sense is more appropriate in the context to the concern for "truth" and the reference to the christological issue in II Jn. 7. But see Brooke, *Epistles*, p. 177 and Schnackenburg, *Johannesbriefe*, pp. 314-315 for the contrary conclusion. Bultmann, *Epistles*, p. 113 supports the objective genitive. Alexander, *Epistles*, pp. 152-154 and Houlden, *Epistles*, p. 146 leave the matter open.

[2] An important instance of this antithesis that is not directly christological is I Jn. 1:8-10. The subject is sin. The opponents (identified often in I John by the formula "if we say," or "he who says") claim to "have no sin" (ἁμαρτίαν οὐχ ἔχομεν) or "we have not sinned" (οὐχ ἡμαρτήκαμεν). They *deny* any connection with sin. But the "orthodox" position is that "we confess our sins" (ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν). On this passage and other"sin" texts in I John, see Bogart, *Perfectionism*, pp. 25-49.

I Jn. 2:22-23. The secessionists, here "the liar," deny that "Jesus is the Christ."[1] This amounts to denying "the Father and the Son," since the Son is the one whom the Father has sent as his agent of revelation.[2] Without the Son, one no longer has the Father. This position of denial by the opponents (known to us, of course, only through the criticism of the Elder) is contrasted with "the one who confesses the Son," and, by implication, with the position of those who do confess that Jesus is the Christ.

The concept of "the Christ" becomes clearer when we consider 4:2 and II Jn. 7. The opponents' "Christ" was not incarnate. He did not come "by blood" (5:6). They apparently advocated a docetic christology,[3] similar, though by no means identical, to that of Cerinthus.[4] They deny that the Christ, the divine agent of revelation, is the human being, who suffered and died, Jesus of Nazareth.[5] This confession, the author says, is essential to the Christian community.

Those who have the correct, "orthodox," christology are "of God" (4:2), and their confession comes through the

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[1] On the meaning of the term "the Christ," see Schnackenburg, Johannesbriefe, pp. 155-157, and Marinus de Jonge, "The Use of the Word ΧΡΙΣΤΟΣ in the Johannine Epistles," in Studies in John, Supplements to Novum Testamentum 24 (Leiden: Brill, 1970), pp. 66-74.

[2] Dodd, Epistles, p. 56; Houlden, Epistles, pp. 80-81.

[3] Brown, "'Other Sheep,'" pp. 21-22; Schnackenburg, Johannesbriefe, pp. 220-222; and Bultmann, Epistles, pp. 38,62.

[4] On Cerinthus, see the discussion in chp. one.

[5] Wilder, "Epistles," pp. 246-247; H. Braun, "Literar-Analyse," pp. 238-240.

Spirit of God ("spirit of truth," 4:6).[1] One must believe that the Christ is Jesus (5:1), the Son of God (5:5), for that is the testimony that God has borne to his Son. The human testimony of the opponents is worthless by comparison. When one believes in the Son of God, one is in accord with the divine word. Not to believe God is to separate oneself from the eternal life which is only in the Son (5:10-12).[2] Christology is a life-and-death issue. Whether one denies or confesses is vital.

C.2. Two contrary attitudes of mind are set in opposition in 2:28. The Elder encourages the faithful to abide in Christ so that at his coming parousia they may have confidence (παρρησία) and not be ashamed (αίσχυνθῶμεν). παρρησία appears again in 3:19-21. It refers to the believer's right to "reassure (πείσομεν) our hearts" before him. On the other side is the consideration that sometimes "our hearts condemn us" (καταγινώσκῃ); yet if they "do not condemn us" (μή καταγινώσκῃ), we can confidently receive answers to our prayers. πάρρησία appears a third time antithetically in 4:17-18. When The believer has ἡ τελεία ἀγάπη, then he can have confidence on the day of judgment (again, as in 2:28, an eschatological perspective). This stands in contrast to φόβος, which is incon-

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[1] On confess/not confess in 4:2-3, see Plummer, Epistles, pp. 95-96. Note also the somewhat different antithesis in 4:1 between "believe" gullibly and "test" with critical judgment.

[2] On believe/not believe in 5:10, see Westcott, Epistles, p. 186.

UMI

sistent with confident, perfect love.

C.3. Greeting and granting hospitality[1] are the focus of the next antithesis, in similar passages in both II and III John. In II John 10-11 the Elder warns "the elect lady and her children" *not to receive* the travelling representatives of the heretical opponents into their house (μή λαμβάνετε) and *not even to greet* them (χαίρειν. . . μή λέγετε). Restating the latter phrase positively, the Elder warns that those who *do greet* such antichrists share their wicked work.

In III John, in two different sections, hospitality is again treated antithetically. Gaius is commended for working for the brethren, especially strangers (vs. 5) who have visited him. The Elder encourages him to send them on their way in a worthy manner (vs. 6), because they are travelling for the sake of the name, and they do *not receive anything* (μηδὲν λαμβάνοντες) from the Gentiles (vs. 8). Therefore, one ought to *support them* (ὑπολαμβάνειν), as Gaius has been doing.

In III John 9-10 quite the opposite example is unfolded, Diotrephes. He does not welcome or acknowledge (ἐπιδεχέται) the Elder or the Elder's travelling emissaries, and those who want to do so (τοὺς βουλομένους), he puts out of the church. The would-be hospitable friends stand over against the inhospitable Diotrephes.[2]

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[1] Cf. A. Malherbe, "The Inhospitality of Diotrephes," pp. 222-232.

[2] On III John 9-10 see the helpful analysis of Marshall, *Epistles*, pp. 88-91, Cf. also Schnackenburg, *Johannesbriefe*, pp. 326-329.

C.4. Having God or the Son is contrasted with not having them in three passages. In 2:23-24 the opponents, who deny the Son, do not "have the Father." This sense of "have" is that of fellowship or communion. More than this, it borders on the gnostic idea of possession of God in an exclusive sense, a tactic, in its extreme form, whereby one manipulates God for one's own purposes.[1] The Elder claims that having the Son is the key to having the Father, and that this is the difference between the community and the secessionists. But only if the community continues to abide in their doctrine, particularly its christology, will they also abide in both the Son and the Father (vs. 24). A vital relationship to God is contingent upon a correct christology. Some have them both; others have neither.

In 5:12 having and not having the Son is interwoven with the antithesis life/not life. Christology is again central, and it is the Johannine community, who has the Son, that has true life. The opponents, since they deny the Son (2:23), do not have life. A strikingly similar contrast occurs in John 3:36. There believing in the Son and having eternal life stand over against not obeying the Son and not seeing life. In the Fourth Gospel and in the epistles christology is decisive, but in different ways.[2]

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[1] Gaugler, Johannesbriefe, p. 15; Bultmann, Epistles, p. 39; Houlden, Epistles, p. 86. For the gnostic use of "to have God," see Hermann Hanse, "Gott Haben" in der Antike und im frühen Christentum (Berlin: Töpelmann, 1939), pp. 104-108. Cf. also II Jn. 9.

[2] We shall be analyzing the christology of the Fourth

Finally, in II John 9 the Elder announces that the secessionists, with their "avant garde christology," do not abide in the true doctrine; they, therefore, do not have God. Only those who abide in the true doctrine, who have an orthodox and traditional christology, have him. Indeed, they have both the Father and the Son (since the two are inseparable, 2:22-24).

C.5. The next dualistic pair is death/life. It occurs three times explicitly and twice by implication. In 3:14-15 the author states the community's (realized) eschatological assurance: "we have passed out of death and into life." This recalls Jn. 5:24, in which the basis for the same confidence is a believing response to Jesus. In I Jn. 3:14 it is love for the brethren (an eloquent witness to the shift of emphasis in the two works). The person who hates his brother "abides in death," and, like the murderer, Cain (3:12), does not have eternal life (3:15). The death/life polarity is ethically based.

In 5:12 it is doctrinally grounded. God has already witnessed to his Son, Jesus Christ. The testimony is that "God gave us eternal life . . . in his Son." To be related rightly to the Son, to "have the Son," is to have life, but not to have this relationship to God through the Son means that one does not have life. The antithesis is not death/life but life/not life, a virtually synonymous comparison. It is

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Gospel in the next chapter.

UMI

a negative/positive dichotomy, arising out of a response to God's testimony to the Son that he came by water and by blood, that is, in the flesh (5:6; 4:2). Correct christology has life-and-death consequences.

Three other passages remain to be considered. 5:16 contains a death/not death and a death/life antithesis. They occur in the course of a discussion about praying for[1] mortal sins. Some sins are μή πρὸς θάνατον, while there is a sin πρὸς θάνατον . With regard to the former, if the believer prays, God will grant ζωή, life.[2]

There is an implicit death/life duality in 4:9. God sent his Son "that we might have life through him." Apart from such divine intervention, the world would remain in death, its natural state apart from God.[3]

In II Jn. 8, finally, the Elder warns the community not to lose (ἀπολέσητε) what they have gained (εἰργάσασθε). They are to remain faithful in order to receive a "full reward" (μισθὸν πλήρη). The references are eschatological. Eternal loss and gain are in view.[4] To follow the doctrine of the

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[1] Note also the interwoven ask/not ask antithesis in 5:16.

[2] On ζωή see Rudolf Bultmann, Gerhard von Rad, *et al*., "ζάω, ζωή, κ.τ.λ. ," *TDNT*, Vol. 2, pp. 832-875, especially 870-872 on John.

[3] Bultmann, *Epistles*, pp. 67-68.

[4] Johannes Schneider, *Die Briefe des Jakobus, Petrus, Judas und Johannes: Die Katholische Briefe*, Das Neue Testament Deutsch, 9th ed., Volume 10 (Göttingen: Vandenhoeck und Ruprecht, 1961), p. 192.

UMI

deceivers (vs. 7) is to end up without God (vs. 9).

C.6. A further antithesis in I John concerns seeing and not seeing. In 3:2 the verb φανερόω occurs both positively and negatively. It does *not* *yet* *appear* what God's children will be; that will become evident when he *appears*. Further, the "we *shall* *see* him" (ὀψόμεθα) of 3:2 is contrasted in 3:6 by "everyone who sins has *not* *seen* him" (οὐχ ἐώρακεν).

In 4:9 the writer states that God's love was made manifest (ἐφανερώθη) in Christ. Though no one has ever seen God οὐδεὶς . . . τεθέαται, vs. 12), "we have seen" (τεθεάμεθα, vs. 14) that God has sent his Son.[1] The motif is repeated in directly antithetical terms in 4:20, interwoven with the love/not love polarity, a further witness to the thoroughly dualistic thought of the author. The person "who does *not* *love* his brother whom he has seen" (ἐώρακεν), "cannot *love* God whom he has not seen" (οὐχ ἐώρακεν). We should also note that the opponents and their claims to love God and perhaps to have seen God mystically are in view in this set of antitheses, as has often been the case.[2]

C.7. Light/darkness is a minor antithesis in I John, occurring only twice. We have already discussed the two passages in which it appears above, since both times it is connected with other antitheses. A brief review will suffice. In 1:5 the author says "God is light."[1] He immediately states a contrasting corollary: "in him is no darkness at all." In vs. 6 he moves to the opponents' claim to have fellowship with God, which is a lie and not the truth, because they "walk in darkness." The Johannine Christians, however, "walk in the light," as God is in the light, i.e., their everyday conduct, unlike the opponents', is consistent with the purity of God's character.

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[1] Cf. Jn. 1:18.

[2] Marshall, *Epistles*, p. 216; Bultmann, *Epistles*, pp. 68, 76.

The second passage, 2:8-11, is intertwined with love/hate. The author begins with the announcement that "the darkness is passing away and the true light is already shining" (2:8).[2] He then takes up the opponents' claim (in a pattern familiar not only from 1:5ff, but elsewhere when the writer is citing the claims of the secessionists) to be "in the light." That claim is falsified by their hatred for their brothers, whom they have left in the schism. They show that they are really "in the darkness still" (vs. 9). Only the person who loves his brother can claim to be "in the light" (vs. 10), while the opponents, who hate their brothers, are

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[1] On light/darkness and its relation to God, see Schnackenburg, *Johannesbriefe*, pp. 75-79; Hans Conzelmann, "φῶς," *TDNT*, Vol. 9, pp. 310-358. Bultmann, *Epistles*, pp. 16-17; and S. Aalen, *Die Begriffe 'Licht' und 'Finsternis' im Alten Testament, im Spätjudentum, und in Rabbinismus* (Oslo: Dybwad, 1951).

[2] Interpretations of this verse and its significance for the eschatological standpoint of the epistle differ. Cf. Dodd's "realized eschatology," *Epistles*, pp. 34-35 to Bultmann's consistent but re-interpreted eschatology in *Epistles*, pp.27-28. See also, Günther Klein, "'Das wahre Licht scheint schon.' Beobachtungen zur Zeit-und Geschichtserfohrung einer urchristliche Schule," *ZThK* 68 (1971): 261-326.

"in the darkness," "walk in the darkness," and are blinded by the darkness (vs. 11). We may say, then, that the light/darkness motif is used eschatologically and ethically in the Johannine community, as it was in Judaism (particularly Qumran) and in other early Christian writers.[1]

C.8. An incidental antithesis occurs at the end of both II and III John, in the final greeting. The Elder contrasts writing (γράφειν), or using "paper and ink," with speaking "face to face" (II Jn. 12). In III Jn. 13-14 he says, "I had much to write " (γράψαι) but "I would rather not write" (οὐ θέλω. . . γράφειν), and again, "pen and ink" contrasts "face to face."[2] Though these are inconsequential or peripheral matters the author of the Johannine epistles thinks and writes in antitheses.

The remaining antitheses of the Johannine epistles occur only once. We have encountered some of them already, given the habit of the writer to interlock two or more such pairs, and we shall discuss each of them briefly.

D.1. In 3:17 "has the world's goods" (ἔχῃ τὸν βίον τοῦ κόσμον) appears in contrast to having need (χρείαν ἔχοντα). The pair designate two different groups, "haves" and "have nots;" whether within or without the Johannine community, it is not possible to say.[1] Love claimed is tested in its practical exercise: those with the necessities of life must share with their brothers who lack them.[2]

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[1] Marshall, *Epistles*, p. 109; Houlden, *Epistles*, pp. 57-60; Conzelmann, "φῶς," pp. 310-358; Aalen, *Licht*, passim. We shall discuss the Qumran perspective in chapter five.

[2] Actually the expression in both verses is στόμα πρὸς στόμα, mouth to mouth.

D.2. Imitate/not imitate appears in III Jn. 11: "do not *imitate* evil but *imitate* good." The verb μιμοῦ occurs only only once, in the negative, but its presence is implied, and logically necessary, after ἀλλὰ and before ἀγαθόν.

D.3. In 5:18, as we had occasion to observe previously, "keep" (τηρεῖ), in the sense of protect, contrasts "touch" (ἅπτεται), in the sense of harm. The "one born of God" keeps the believer from sin, so that the evil one cannot "touch" him.[3]

D.4. Listen and not listen occurs antithetically in 4:6. It is part of the author's explanation of the difference between his community and the opponents. The latter have gained a hearing from the world: "the world listens to them" (4:5). But those who truly belong to God and know God "*listen* to us." Only the person who does not belong to God "does *not* *listen* to us." Thus are distinguished truth and error (4:6). Listen/not listen is part of a complex of interwoven polarities.

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[1] From a sociological standpoint it is tempting to see here an economic basis for the division between the "orthodox" and the "heretical." But the evidence is lacking.

[2] Cf. Martin Hengel, *Property and Riches in the Early Church* (Philadelphia: Fortress, 1974), pp. 34,36,38.

[3] See Scholer, "Sins Within," pp. 230-246, esp. pp. 245-246, for the connection of 5:18 with the problem of sin in I John.

UMI

D.5. New/old are explicitly contrasted in 2:7-8. The "new commandment" of the Johannine community[1] is now, looking back on it from the standpoint of later tradition,[2] the "old commandment." It is the command "which you had from the beginning" of the community itself. Though the "old commandment" is not explicitly mentioned in II Jn. 5, the contrast is still found between "new commandment" and "the one we have had from the beginning."

D.6. Interwoven with the love/fear and confidence/fear contrasts of 4:17-18 is the further polarity perfected/not perfected. In 4:12 the author states that the person who loves finds God's love perfected (τετελειωμένη) in him. The subject returns in 4:17: love is perfected (τετελείωται) in us in order that we may be confident on the day of judgment. But those who are afraid show that they are "not perfected" (οὐ τετελείωται) in love (4:18).[3]

D.7. In 5:6 we note the christologically significant contrast: "not with the water only but with the water and the blood." The docetic opponents rejected the incarnation of the Christ in the man Jesus (4:2; II Jn. 7), including, or perhaps especially, his death. Like Cerinthus, they may have believed

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[1] On the new commandment, see Furnish, The Love Command, pp. 148-152.

[2] On the changed viewpoint see Conzelmann, "anfang," p. 199.

[3] On the use and meaning of τελείος, see Gerhard Delling, "τέλος,κ.τ.λ.," TDNT, Vol. 8, pp. 73-74.

UMI

that the divine Christ descended upon the man Jesus at his baptism ("the water") but ascended from him before his death ("the blood").[1] Here, then, a "water only" christology is opposed to a "water and blood" position.[2]

D.8. Finally, in 3:17-18 there is an antithesis between "word or speech" (λόγῳ . . .γλώσσῃ), on the one hand, and "deed and truth" (ἔργῳ καὶ ἀληθείᾳ), on the other. It is connected with the contrast discussed above in D.1., between those who have "the world's goods" and those who "have need." Genuine love for one's brother must not be merely verbal, a matter of words, but concrete and practical, a matter of action.

We have concluded our survey and analysis of the dualistic language in the epistles of John. A pervasive pattern of expression in antithetical categories has emerged. There is virtually no passage in the letters that is untouched by it. The Elder, whoever he was, thinks and writes in terms of opposites, both in passages which many take to have come

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[1] Irenaeus, Against Heresies, I, xxvi,1. Cf. J. Stevenson, ed., A New Eusebius (London: SPCK, 1957), pp. 95-96.

[2] The extended treatment of this passage by Marshall is helpful; see Epistles, pp. 231-235. Cf. also Wengst, Häresie, pp. 19ff, and Leonard Goppelt, " ὕδωρ", TDNT Vol. 8, pp. 329-330.

UMI

from an original source and in his own material.[1] The antitheses cover every subject which the author discusses, from his principal concerns for christology and love to matters of hospitality and communication. All of the important terms in the letters are involved in one or more antithetical expressions.

How does one account for this overwhelmingly dualistic approach to reality? It is an ingrained habit of thought and speech; this much is evident. But what is its background and motivation (to the extent that it can be traced)? The remainder of this dissertation will address these questions. We shall, next, describe the antitheses of the Fourth Gospel, in much the same way as we have examined the epistles. Then, in a fourth chapter we shall compare the language of the epistles with that of the Fourth Gospel. Other sources outside the Johannine corpus shall occupy our attention in chapter five, as we examine antithetical patterns of expression in the Dead Sea Scrolls, the Apocalypse, Galatians, and James. Finally, we shall look for clues to the thoroughly dualistic language of the letters in a sociological perspective both on the language itself and on the historical situation of the Johannine community, so far as it can be known from the Gospel and the epistles of John.

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[1] The uniformity of the distribution of dualistic language indicates that the author of the epistles has made thoroughly his own whatever tradition he has received or sources he has used.

CHAPTER THREE

THE ANTITHETICAL LANGUAGE OF THE FOURTH GOSPEL

There are more than fifty antitheses in the Fourth Gospel. They occur with varying degrees of frequency. While such a consideration is certainly not the only criterion for determining the relative importance of the various terms and phrases, it is at least one that is observable in the text and does not depend upon conclusions already reached from a study of the "background literature."

In this chapter we shall offer an analysis of the antithetical language of the Fourth Gospel, according to its frequency of occurrence, discuss the major contrasting pairs in their particular contexts, and then summarize our findings.

Analysis of the Antitheses of the Fourth Gospel

A. Most Frequent[1]

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[1] Antitheses in group A occurred twelve or more times; those in B approximately seven times; and those in C at least twice, with two exceptions (c.15, c.17). Counting antitheses is a subjective enterprise, even when the effort is made to include only those explicitly present. (Many are strongly implied.) If we have erred on occasion, or made one exegetical decision when another was possible, it has usually been on the side of inclusion, for the sake of comprehensiveness. Thus, many antitheses are listed which may not be at all theologically relevant. Our purpose is to display the instances of antithetical expression. We are concerned as much with form as with content.

1. Judaism/Christianity[1]
    a. Abraham/Jesus (8:53,38; cf. 8:39-40)
    b. Moses/Jesus (1:17; 6:32)
    c. Jacob/Jesus (4:12)
    d. Water/wine (2:1-11; 4:46)
    e. Temple/temple of his body (2:19-21)
    f. House of trade/my Father's house (2:16)
    g. "The Jews"/Jesus (5:16-18; 6:41-42; 7:1; 8:59; cf. 11:50; cf. 18:14)
    h. You/We, I (Jesus) (3:10-12; 9:27-28,34; 8:21-23, 37-44,49,55; cf. 4:22)
    i. World (often = "the Jews"), They/you, me (Jesus) (7:7; 8:23; 14:16-17,22,27; 15:18-25; 16:2-3,20, 33; 17:6,9,11,14,16,25; 18:36; cf. 12:19 and 20:19)[2]
    j. Thief, hireling, stranger/shepherd (10:1-14)
    k. Others, not mine/these, mine (7:12,48-49; 10:12-14,26-27; 13:18,21; 18:25-27; cf. 20:24-25)
    l. John the Baptist/Jesus (1:8,15,20-21,26-27,30;

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[1] We have decided to collect together into one compreensive category all of the antitheses, regardless of the frequency of occurrence, which express the opposition between Jesus and his disciples, on the one hand, and "the Jews" and Judaism, on the other. It is the dominant motif, expressed in various metaphors and symbols, of the Fourth Gospel.

[2] These pairs are so interwoven in the key passages that it is not possible to separate them. See e.g., 7:1,7 and 8:22-23, for the clearest identification of "the Jews" with "the world." We shall discuss these terms below.

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3:28-30 (31?); 4:1; 10:41)[1]

   m. Judaea/Galilee (4:43; 7:1,41-42,52)[2]

   n. Barabbas/Jesus? (18:40)

2. Believe/not believe (3:12,18,36; 5:46-47; 6:35-36, 64-69; 10:25-27,37-38; 12:36-37,39,42-48; 16:30-32; 20:25-27; cf. 1:20, 6:26, and 11:45-46)

3. Know/not know (3:10-11; 4:22; 7:27-29; 8:14,19,55; 9:20-21,24-25,29-31; 10:45; 14:4-5,17; 17:25; cf. 13:17, 15:15, and 21:15-17)

4. See/not see, blind (3:20-21; 6:46; 8:56-57; 9:1-2, 7,25,39-41; 12:40; 14:19; 16:16-18; 20:29; cf. 1:18 and 14:7-9)

5. Life, resurrection, not die, keep/lose, die, perish, wrath, not life (3:16,36; 4:47-50; 5:21, 24-29; 6:27,39,48,51,57-58,63; 8:51-52; 10:17-18,28; 11:4, 13,21-25,50; 12:1,24-25,34; 17:12; 21:19,22-23; cf. 8:35; 11:912,44; 15:2,5,6)

6. Come from, descend, heavenly, above/go to, ascend, earthly, below (1:51; 3:12,13,31; 6:33,41,42,51; 7:8,10,28-29,33; 8:23; 13:3; 14:3,28; 16:7,28; 17:4-5,8,11; cf. 6:38, 8:21-22, and 13:30-33)[3]

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[1] John is not called a Jew in the Fourth Gospel, nor does he ever voice the viewpoint of "the Jews." He is a borderline figure, bearing independent witness to Jesus. Cf. Brown, John I-XII, pp. lxviii-lxx.

[2] Does the author of the Fourth Gospel use these geographical terms symbolically? In light of the dominantly negative associations with Jerusalem, it would appear so. Cf. Wayne A. Meeks, "Galilee and Judaea in the Fourth Gospel," JBL 85 (1966): 159-169.

[3] Though the heavenly/earthly and above/below antitheses

UMI

7. Not my will, teaching, authority, glory, etc./the Father's who sent me (5:19,30-32,43; 6:38; 7:16-18, 28; 8:16,28,42,54; 11:51; 12:44,49-50; 14:10,24; 16:13; cf. 14:28)

B. Less Frequent

1. Love/hate, not love (7:7; 10:13,15; 12:25; 14:23-24; 15:17-19; 21:15-17)
2. Light, day/darkness, night (1:5,8; 3:19-21; 8:12; 9:4-5; 11:9-10; 12:35-36,46)
3. True, good/not true, evil (3:20-21; 5:29; 7:12,18, 24; 8:13-14,44-45,55; 10:32-33; 18:23)
4. Now/not now (2:22; 4:35; 7:6; 12:16; 13:7,36; 16:12-13,25; cf. 8:58 and 12:8)[1]
5. God/man (5:34-37.43-44; 9:24; 10:33-36; 12:43; 19:11)
6. Abide, remain, continue/not abide, etc. (6:27; 8:35; 12:34; 15:4-7; 19:31; 21:22-23)
7. Jesus/his disciples (6:60-61; 12:4; 13:2,18,21,38; 15:16; 16:32; 17:11; 18:8)
8. Jesus/others (4:9-10,22,27; 5:43; 6:68; 7:2-9,46; 10:7-8,11-12; 11:42; 12:8,30; 19:12-15; cf/ 20:14-15)[2]

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are separable logically from the other two expressions that imply movement, together they form a coherent field of meaning and in some instances are found together in a single passage.

[1] In these passages the present moment is contrasted with some other time, either future (which is more common) or past.

[2] The "others" involved are miscellaneous groups, but not "the Jews" or Jesus' disciples.

C. Least Frequent

1. Hear/not hear (8:47; 9:27,31; cf. 12:47)
2. Honor/not honor (5:23; 8:49)
3. Bear fruit/not bear fruit (12:24; 15:2,5)
4. Has a demon/does not have a demon (8:48-49; 10:20-21)
5. Save oneself/give up one's life (10:12,15,18; 12:27-28; 13:37-38)
6. Sickness/healing (4:26-47; 5:5-7; cf. 9:1ff)
7. Receive/not receive (1:11-12; 3:32-33; 5:43; 14:16-17; cf. 3:11, 5:34, 6:37, and 7:39)
8. Obey/not obey (3:36; 10:4-5; 14:23-24; 4:38; 5:10-11; 9:4,31; 10:37-38; 12:47; 13:17)
9. Born of God, of God/not of God (1:13; 8:38-44,47; cf. 3:6; 9:16,33)
10. Flesh/Spirit (3:6; 6:63)
11. Save/condemn, kill, destroy (3:17,18; 10:10,11; 12:47)
12. Judge/not judge (5:22,27; 8:15-16; 12:47-48)
13. Peace, joy/trouble, fear, sorrow (6:20-21; 14:27; 16:20-22,33; 20:19)
14. Secretely/openly (7:4,10; 10:24; 16:25,29; 18:20)
15. Freedom/bondage (8:32-35)
16. Sin/no sin (9:2-3,41; 15:22; 20:23)
17. Ask/not ask (16:23-24)
18. Write/not write (19:19-22; 20:30-31)
19. Is a king/not a king (18:37; 19:14-15,19-21; cf. 6:14-15)
20. Alone/not alone (8:29; 14:18; 16:32)

21. Thirst/not thirst, drink (4:13-14; 7:37; cf. 16:28, 30)
22. Food, bread/"food", "bread" (4:32-34; 6:27,32; cf. 4:7-10)

A.1. We noted in chapter one that the Fourth Gospel arose out of the Johannine community in the course of its struggle with Judaism. It is not surprising, therfore, to find that a great many of the antitheses in the Fourth Gospel reflect that tension. Jesus is there a distinctly Christian figure, in a way, or to a degree, that he is not in the Synoptics.[1] He appears in contrast with the great leaders of Jewish history,[2] such as Abraham, Moses, and Jacob, and with Jewish institutions (Temple) and rituals (purification). Jesus seems already non-Jewish, so that his debating opponents can be called simply "the Jews."[3] With Pilate, John's Jesus can almost ask, "Am I a Jew?" (18:35).

In chapter eight, "the Jews" claim descent from their father, Abraham (8:33), a fact which Jesus acknowledges (8:37), while contrasting it with his divine paternity (8:38). "Are you greater than our father Abraham?," they ask (8:53), and Jesus confirms it by his reply, "Before Abraham was, I am" (8:58), a claim that leads "the Jews" to seek to stone him.

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[1] D. Moody Smith, Jr., Proclamation Commentaries: John (Philadelphia: Fortress, 1976), pp. 3-4.

[2] The Fourth Gospel also teaches that, when rightly understood, Abraham and Moses endorse and validate God's revelation in Jesus (1:45; 5:45-47; 8:56). He fulfills or carries God's work begun in them a decisive, further, final step.

[3] Note, however, that the Fourth Gospel's picture of "the Jews" is not entirely negative. Cf. Jn. 4:22b: "salvation is from the Jews."

Moses and Jesus are contrasted in the closing verse of the prologue. While Moses mediated the Torah, grace and truth have come through Jesus Christ.[1] Through Moses came the manna in the wilderness (6:32), but Jesus embodies the true bread from heaven (6:32-35).[2] What we see here, and so often in John (as elsewhere in early Christianity), is not the complete antithesis between Judaism and Jesus, but its correction and fulfillment in him.

This motif continues in chapter two of the Gospel. At Cana the water jars "for the Jewish rites of purification" (2:6) become vessels of "the good wine" (2:10), as a sign of Jesus' glory, and as an indication that the new has transcended the old.[3] The Temple is contrasted to Jesus' body (2:19-21). For Christians he is the new focus and center of worship. The Temple has been superseded.[4] Further, in its present form it is no longer the Father's house, but a house of trade, an emporium, in need of radical cleansing by the Son (2:13-16).

The most direct statements of opposition concerning Jesus, his disciples and Judaism are found in the sets of interwoven antitheses in A.l. g,h,and i. Here the parties involved speak to and against one another in direct discourse, though in the farewell discourses (chapters 14-17) Jesus

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[1] Brown, John I-XII, p. 16.

[2] See Peder Borgen, Bread from Heaven, Supplements to Novum Testamentum 10 (Leiden: Brill, 1965).

[3] Barrett, Gospel, p. 160; cf. Bultmann, John, pp. 120-121.

[4] Schnackenburg, John, p. 352.

UMI

teaches his disciples what they can expect from "the world."

In John 3:10-12 Jesus criticizes the Pharisaic leader and teacher of Israel, Nicodemus, for not understanding his enigmatic words about being born ἄνωθεν. Speaking in the first person plural he contrasts the community of Jesus' disciples with the community which Nicodemus represents: "We speak of what we know, and we bear witness to what we have seen, but you (pl.) do not receive our testimony" (vs. 11). Then, though Jesus' words change back to the first person singular, he continues to address Nicodemus in the plural: "if I have told you (pl.) earthly things and you (pl.) do not believe, how can you (pl.) believe if I tell you (pl.) heavenly things?" (vs. 12). There is a clear antithesis between Jesus and his community and the community which Nicodemus symbolizes. We see reflected the Johannine circle's conflict with the synagogue now dominated by Pharisaism.[1]

In 5:16-18, after Jesus healed on the Sabbath the author states that "the Jews" persecuted him, and when he brought his own work into too close a relation to God's (5:17), "the Jews sought all the more to kill him," this time because he "called God his own Father making himself equal to God" (5:18). In a milder way the same opposition appears in 6:41-42. As the fathers "murmured" in the wilderness against Moses and God, so

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[1] Nicodemus is a kind of half-way figure. While he clearly represents official Judaism, he also believes that Jesus has come from God (3:2). He defends Jesus before "the chief priests and Pharisees" (7:45,50-51), and, with Joseph of Arimathea, a secret disciple of Jesus (19:38), he aids in Jesus' burial (19:39). Cf. Brown, John I-XII, pp. 129-132, 135-145; Martyn, History and Theology, pp. 75,106,155.

UMI

"the Jews" murmur against Jesus.[1]

In 7:1 and 7 we begin to see the interweaving of the various antitheses. Jesus stayed in Galilee and would not go to Judaea. He did so because "the Jews" were attempting to kill him (7:1). Thus he refused to attend the feast in Jerusalem (7:1-8). But the reason he gives for not going includes the statement: "the world cannot hate you, but it hates me because I testify of it that its works are evil" (7:7). In context, this can only refer to "the Jews." "The Jews" in John, as we have seen, symbolize the world in its opposition to God and his revelation in Jesus.[2]

In 8:21-23 three antitheses overlap. The passage begins and ends with a strong I/you contrast. Jesus is sparring with "the Jews." He is going away where they cannot come. That must mean that he is going to commit suicide, they suggest. No, Jesus replies, I am returning home. I am "from above," while you are "from below," which is to say: "You are of this world, I am not of this world" (8:23). The opposition between Jesus and his opponents could hardly be more dramatically and

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[1] Barrett, Gospel, p. 244. Cf. Exodus 16:2,8f. On the subtle and often indirect use of the Old Testament in the Fourth Gospel, see D. Moody Smith, Jr., "The Use of the Old Testament in the New," in The Use of the Old Testament in the New and Other Essays, Studies in Honor of William Franklin Stinespring, ed. James M. Efird (Durham, N.C.: Duke University Press, 1972), pp. 53-58.

[2] This motif is effectively explained in Nils A. Dahl's essay, "The Johannine Church and History," Jesus in the Memory of the Early Church (Minneapolis: Augsburg, 1976), pp. 99-119. Cf. Grässer, "Antijüdische Polemik," pp. 74-90; Bultmann, John, p. 86; and Martyn, History and Theology, p. 59.

UMI

starkly displayed.

Chapter eight is one of the principal places in which Jesus and "the Jews" have it out with each other.[1] In vss. 37-44 Jesus is in an increasingly heated dialogue with "the Jews who had believed in him" (vs. 31).[2] They are trying to kill him. They reject his word (vs. 37). Jesus and "the Jews" have different fathers, God and the devil, respectively (vss. 38,44). The conversation is in direct discourse with each side using antithetical I,we/you language. Further instances of this occur in 8:49,55, and the confrontation concludes in 8:59 with another attempt to stone Jesus.

All the remaining explicitly antithetical passages expressing the opposition between Jesus, Christian disciples, and Judaism are found in the farewell discourses.[3] They contain the world, they/you, me type of contrast.

In 14:16-17, Jesus pronises the disciples "another

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[1] The primary issue is Jesus' identity, especially his relationship to God. Barnabas Lindars, The Gospel of John, New Century Bible (Greenwood, S.C.: Attic Press,1972), pp. 312-313. See also Leon Morris, The Gospel according to John, NICNT (Grand Rapids, Mi.: Eerdmans, 1971) p. 435. Morris interprets the passage without sufficient regard for the influence of the conflict between the synagogue and the evangelist's community.

[2] According to Brown, these include Jerusalem Jewish Christians whose faith is not adequate by Johannine standards. But they are primarily to be understood as "Crypto-Christians" or Christian Jews who have not yet left the synagogue. See "Other Sheep," pp. 11-14.

[3] For a view that there are various hands at work in these discourses, see Jürgen Becker, "Die Abschiedsreden Jesu im Johannesevangelium," ZNW 61 (1970): 215-246. In his view they are neither a literary nor theological unity. But cf. contra, Kümmel, Introduction, pp. 209-210.

Counselor," the Spirit of truth. The world, though, cannot receive him, "because it neither sees him nor knows him." However, "you know him, for he dwells with you and will be in you," unlike the world. Thus, by the Spirit Jesus will manifest himself only to his disciples, and not to the world (14:22).[1] In 14:27 and 16:33 Jesus contrasts his peace, which he leaves with his disciples, to the "peace" ("tribulation") that the world gives. The provision of the Spirit and of the peace serves to separate and distinguish the disciples from the world, which Jesus has overcome (16:33).

The antagonism between Jesus and his own, on the one hand, and the world, on the other, is expressed in the strongest terms in John 15:18-27.[2] "The world hates you," Jesus tells the disciples, as "it has hated me" (vs. 18). "You are not of the world, but I chose you out of the world, therefore the world hates you" (vs. 19). The disciples can expect the same treatment from the world as Jesus received (vs. 20). The they/you hostility follows and arises because of the they/me hostility (vs. 21). "They" not only hate "you" and "me", but also the Father (vs. 23). Twice more, in vss. 24-25, Jesus reiterates the world's hatred for himself, hatred, in fulfilment of Scripture, "without a cause."

Who the "they" are is again spelled out in 16:2-3.[3]

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[1] On the Holy Spirit in John, see George Johnston, The Spirit-Paraclete in the Gospel of John, SNTS Monograph Series 12 (Cambridge: Cambridge University Press, 1970).

[2] Barrett, Gospel, pp. 399-400.

[3] Cf. Raymond E. Brown, The Gospel according to John XIII-XXI, The Anchor Bible 29A (Garden City, N.Y.: Doubleday,

"They will put you out of the synagogues" and will even kill you as a service to God. Why? Because they have neither known the Father, as they claim, nor Jesus, his authorized emissary. In 16:20 when Jesus departs this world, the world will rejoice, but "you will weep and lament. . . and be sorrowful." Jesus' historical, earthly conflict has been with Judaism, "the Jews," as representatives of human rebellion and rejection of God. Him, their opponent, they will be glad to see gone, and they will continue to serve God by rejecting Jesus' followers, expelling them from the synagogue and even executing them, as in John's Gospel they execute Jesus.[1]

In chapter 17, as Jesus prays to the Father, the relations between the disciples and the world are forecast and made the subject of petition.[2] Jesus' disciples have been given to him by God and are selected out of the world (17:6). They alone are God's and not the world. So, Jesus does not pray for the world, but only for the disciples (17:9), who, with Jesus' approaching exit, are to be left "alone" in a hostile environment (17:11), which hates them because they, like Jesus, are not "of the world" (17:14). Their radical

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1970), pp. 690-692, 701-702.

[1] Cf. Jn. 19:14-18. This conflict or opposition between "the Jews" and Jesus' followers is stated indirectly twice more. In 18:36 Jesus tells Pilate that if his kingdom were of this world, his servants would fight, "that I might not be handed over to the Jews." In 20:19, after the resurrection, the disciples are hiding behind locked doors "for fear of the Jews."

[2] On John 17, see Käsemann, Testament of Jesus; Becker, "Aufbau" pp. 56-83; and Lindars, John, pp. 515-533.

difference from the world is immediately re-emphasized in verse 16: "They are not of the world, even as I am not of the world." The world is the realm that, in contrast to Jesus and the disciples, does not know God (17:25).[1]

It may also be possible to interpret 10:1-14 in this same pattern. Jesus, the good shepherd, contrasts himself to thieves, robbers, strangers, and hirelings. He says, "All who come before me are thieves and robbers" (vs. 8). Who are these opponents? False messiahs? The Qumran Teacher of Righteousness? The Pharisees and Sadducees?[2] In view of the Johannine community's conflict with the Judaism of its day, it is difficult not to see here a reference to their current opponents, the Pharisees. They seek to snatch Jesus' own, his true flock, from the hand of the true shepherd, and ultimately out of the Father's grasp, but it cannot be done, for "they shall never persih" (10:28-29).

As the shepherd-sheep imagery of chapter ten makes clear, there is a group who belong to Jesus. They are "mine." This division is based on their response to Jesus, which in turn has its basis in the divine call.[3] Some sheep belong to

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[1] Cf. Bultmann, John, p. 521.

[2] Brown, John I-XII, pp. 393-394, raises these options and decides for the last of them. Bultmann, John, pp. 367-370 interprets the shepherd image in light of the Mandaen literature primarily, and comments (p. 372) that in the evangelist's situation the figure of the thief and robber "might equally well refer to the Jewish authorities. . . and to the false teachers of I John; also to the Pseudo-Messiahs. . . and the Pseudo-Saviours of the Hellenistic world."

[3] For a helpful discussion of the issues surrounding predeterminism in the Fourth Gospel, see Robert Kysar, John, The Maverick Gospel (Atlanta: John Knox Press, 1976), pp. 58-62.

UMI

Jesus; they are his own; they do not belong to the hireling (10:12,14). But there are others, "the Jews" (10:24), who do not believe in Jesus (10:25), and they do not believe because they do not belong to his flock (10:26). Jesus' sheep hear him, and follow him. He knows them and gives them life (10:27), but not those who do not believe. Some are his; others are not.

Similarly, in 7:12 "the people" are divided over Jesus and the fruit of his ministry. "Some" say, "He is a good man," while "others" say, "No, he is leading the people astray." This disagreement emerges in two other passages later in the same chapter. In 7:40-44, the "people" argue over Jesus, this time over his identity. "Some" say he is "the prophet" or "the Christ."[1] But others question whether the Messiah can be a Galilean. So there was a division among the people over him (7:43).

In 7:45-52,[2] the chief priests and the Pharisees, who had sent their officers to arrest Jesus in 7:32, dispute with them when they return emptyhanded. The officers, impressed by Jesus' words, are accused of being led astray, like the accursed crowd who do not know the law (7:46,47,49). "Have any of the authorities or of the Pharisees believed in him?," they

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[1] On the expectation of a prophet-like-Moses, see Deut. 18:15-18; Howard M. Teeple, The Mosaic Eschatological Prophet, SBL Monograph Series 10 (New York: Abingdon, 1957); and Meeks, The Prophet-King.

[2] On the historical background on this passage, see Bultmann, John, pp. 309-312. Cf. also, Martyn, History and Theology, pp. 155-157.

UMI

ask (7:48), expecting a negative answer. Nicodemus holds out for giving Jesus a fair hearing, but the rest reply, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee" (7:52). These various individuals and groups function in an antithetical manner.

Interestingly, not only are the people and the authorities divided among themselves over Jesus, but his own disciples are as well. In three passages there is a distinct antithesis between some of the disciples and others of them. In 13:18,21, Judas is distinguished from the rest.[1] Jesus says, "I am not speaking of you all; I know whom I have chosen . . . one of you will betray me." In the denial scene, Peter also separates himself from the others (18:17,25-27).[2] Twice he is asked, "Are you not also one of his disciples?" Twice he denies it, saying, "I am not" (18:17,25). Finally, they say, "Were you not with him?" Peter denies it. This clearly fits the Johannine pattern of some who believe and belong and others who do not.

The final instance of such a distinction occurs in 20:24-25. Here the central figure is Thomas. He had not been present during Jesus' first post-resurrection appearance to his disciples (20:24). The others testify, "We have seen the Lord." But Thomas says that unless certain conditions are fulfilled, "I will not believe." This antithetical relation within the disciples is overcome in the following scene when Thomas sees

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[1] On the betrayal prophecy, see Bultmann, John, pp.479-486.

[2] On the denial scene, see Brown's detailed analysis, John I-XII, pp. 823-824,827-828,836-842.

UMI

and believes.[1]

These last examples appear to have led us outside of our overall category of antithesis, Judaism/Christianity.[2] Even within the disciples, some betray, deny, and refuse to believe. However, it is not difficult to see that this is due to the fact that John's primary concern is how one responds to Jesus (20:31). The Gospel is christocentric. Right decision about the Christ cuts across all lines, and while it is usually the world, or "the Jews," who refuse to believe and follow him, the disciples also can act like those who do not belong to him. In 6:60-71,[3] there is a "division of the house" among "his disciples" (6:60,66) over Jesus: many drew back and no longer followed him (6:66); they do not believe (6:64); they are like Judas (6:64,70-71). But the others, represented in this instance, as so often in the Synoptics, by Peter, respond to Jesus' question as to whether they also wish to abandon him by expressing their allegiance to him and to his words of life (6:67-68).[4]

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[1] On signs, "seeing and believing," and this Thomas passage, see Mahoney, Two Disciples at the Tomb, pp. 267-269.

[2] This is typical of Johannine concepts and images. They overlap and are interwoven. Disciples who can at one time be sharply distinguished from the world can at another act as the world does. Surely this is in part due to the fact that the evangelist must incorporate historical tradition and does not simply create a pattern of events or characters to suit his outlook.

[3] On the relation of this passage to the bread of life discourse in chapter six, see Brown, John I-XII,pp. 299-304. Cf. for a somewhat different interpretation, Bultmann, John, pp. 443-451.

[4] We could have treated three other antitheses that appear in the "Analysis" part of the Judaism/Christianity dichotomy:

UMI

A.2. Of course, the antithesis that best expresses this contrariety of response to the Christ is believe/not believe. Nicodemus, in line with the Johannine motif of misunderstanding,[1] does not comprehend Jesus' discussion of the new birth (3:9). This failure to understand is a failure to "receive our testimony" (3:11); it is a failure to believe (3:12). If one does *not believe* when Jesus uses earthly metaphors, how will one *believe* when Jesus speaks of heavenly realities. The contrast here is threefold: Jesus, on the one hand, versus Judaism as represented by Nicodemus,[2] believe/not believe, and heavenly/earthly, an antithesis which we will discuss more fully below. The style of interlocking polarities, which we noted in the Johannine epistles, is represented in the Fourth Gospel as well.

The discourse with Nicodemus shifts imperceptibly to a speech on the decisiveness of the Son in God's plan. Nicodemus fades from the picture, and attention is focused solely upon Jesus. One cannot determine if the evangelist wants the reader to understand that Jesus is still speaking. His own vocabulary

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John the Baptist/Jesus,Judaea/Galilee, and the more speculative Barabbas/Jesus. It could be argued that the contrasts between these pairs also reflect the separation between those whose allegiance is to Jesus and those who give their loyalty to other persons, traditions, or causes. On John the Baptist and Judaea/Galilee, see the footnotes on page 84.

[1] Cf. Herbert Leroy, *Rätsel und Missverständnis*, Bonner Biblische Beiträge 30 (Bonn: Hanstein, 1968).

[2] Observe the plural "you" in 3:11b-12.

UMI

and style and Jesus' way of speaking are the same.[1] He conveys his own message through Jesus' words, and if those who believe that the author is to be understood as a Christian prophet are correct, then Jesus conveys his message through the words of the evangelist as well.[2]

Believe/not believe appears explicitly in 3:18 and implicitly in 3:16, 3:36,[3] which belongs to the evangelist's kerygmatic exposition of the Nicodemus narrative.[4] Believing leads to eternal life, unbelief to perishing, to not seeing life (3:16,36). Belief exempts from condemnation; unbelieving entails condemnation and wrath as present realities (3:18, 36). The interweaving of different polarities is again apparent.

In 5:46-47 Jesus draws upon Moses as an ally against his Jewish interlocutors.[5] Belief or unbelief is here a response, not as almost always, to Jesus, but to Moses. The pattern is: believe Moses. . . believe me; not believe his writings. . . not believe my words. The opposition between Jesus and "the Jews" (5:18) is developed in terms of belief or unbelief in Moses, an ironic turning of the tables on the adversaries of the Johannine community, who based their opposition to Johannine Christianity on allegiance to Moses and the Torah.[1]

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[1] On this problem, see Brown, John I-XII, pp. 135-137, 149; and Rudolf Schnackenburg, "Die 'situationgelösten' Redestücke in Joh 3," ZNW 49 (1958): 88-99.

[2] Cf. J.N. Sanders, "John, Gospel of," IDB, Vol. 2, p. 941.

[3] The contrast in 3:36 is believe/not obey, which reveals the active, "doing the truth," conception of faith, common in John and other NT writers. See Bultmann, John, p. 166 n. 6.

[4] On this passage, see R. Schnackenburg, John, pp. 360-363.

[5] Cf. Lindars, John, pp. 232-233.

In John 6 this antithesis appears in two passages explicitly. Verses 35-36 reveal Jesus announcing that the one who believes in him will never thirst, while "you (the people who had benefitted from the miracle of the loaves) have seen me and yet do not believe." Verses 64-69, a passage we have already considered, contains this contrast explicitly in verses 64 and 69. Some disciples turn away; they do not believe, while Peter confesses for the rest, "we have believed and have come to know, that you are the Holy One of God."

In John 10 Jesus and "the Jews" are once more arguing about Jesus' identity.[2] "If you are the Christ, tell us plainly" they say (10:24). Jesus responds that he has already told and showed them, and still they do not believe. Their unbelief contrasts with the attitude of "his sheep" who hear his voice and follow him. The contrast becomes explicitly antithetical in 10:37-38, where Jesus appeals to them to believe his works, even if they do not believe him. There are several contrasts at work in these passages reinforcing one another in typically Johannine fashion: "the Jews"/Jesus, mine/not mine, believe/not believe.

The first major part of the Fourth Gospel comes to a

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[1] Martyn, History and Theology, p. 14, esp. n. 37.

[2] Hoskyns, Fourth Gospel, pp. 382-383,386-388.

UMI

conclusion with the twelfth chapter.[1] It does so with a strong emphasis upon the necessity of making a decision for Jesus as the Christ, a decision expressed in terms of belief. In 12:36-37, Jesus urges the crowd (12:34) to believe while they have the light. But the result was that "though he had done so many signs before them, they did not believe in him" (12:37).[2] This antithesis is supported by appeal to Isaiah 6:9-10: "Lord, who has believed. . ." and the comment, "Therefore they could not believe" (12:39). It continues in vss.12:42-48.[3] There it is noted that some of the authorities believed in him (12:42). Jesus "cries out" that belief in him is belief in God who sent him (12:44), and that belief in him is movement from darkness to light (12:46). On the other hand, the Pharisees expel believers from the synagogue (12:42). Some hear Jesus' sayings and do not keep them (12:47), and reject both Jesus and his sayings (12:48). Here again many polarities intersect: light/darkness, see/blind (vs. 40), man/God (vs. 43), not me/him who sent me, judge/not judge, receive/reject, believe/not believe. The author of the Fourth Gospel thinks and writes in antithetical terms.[4]

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[1] Cf. Dodd, Interpretation, p. 383; Siegfried Schulz, Das Evangelium nach Johannes, Das Neue Testament Deutsche, Teilband 4, 12th Auflage (Göttingen: Vandenboeck and Ruprecht, 1972), pp. 44,170; et al.

[2] On this verse as "a primitive transition from the sign source to the passion," see D. Moody Smith, Jr., "The Setting and Shape of a Johannine Narrative Source," JBL 95 (1976): 231-241.

[3] On 12:44-50, as "an unattached discourse of Jesus used as a summary proclamation," see Brown, John I-XII, pp. 489-493.

[4] The antitheses appear to occur throughout the Fourth

Only twice in the Fourth Gospel after Jesus' public ministry does the contrast between believe and not believe come to the forefront. Disciples are those who have already, presumably, made their decision in faith for Jesus, and after chapter twelve, Jesus' discourses are directed almost entirely to his followers. In 16:30-32, the disciples affirm enthusiastically, "We believe that you came from God!" But Jesus' answer is clearly contrapuntal: "Do you now believe?" (Ἄρτι πιστεύετε).[1] That he is implying a negative answer is also seen in the following verse: "You will be scattered, every man to his home, and will leave me alone . . ." (16:32). In 20:25 and 29, as we have seen, the "I will not believe" of Thomas contrasts sharply with his later "My Lord and my God," as well as to the faith of the other disciples: "We have seen the Lord!" (vs. 25). Jesus tells Thomas, "Do not be faithless, but believing" (vs. 27). The same appeal is made explicitly to the reader of the Gospel in its closing verse (regarding chapter 21 as a later addition): "These are written that you may believe. . ." (20:31)[2]

Gospel. They are not confined to particular sections, though they occur more frequently in the discourse than in the narrative.

[1] F. Blass and A Debrunner, A Grammar of the Greek New Testament and Other Early Christian Literature, trans. and ed. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 226. Cf. also Brown, John XIII-XXI, p. 726.

[2] With regard to the purpose of the Fourth Gospel and the debate over the meaning and text (whether πιστεύητε or πιστεύσητε) of 20:31, see Brown, John XIII-XXI, pp. 1055-1061, and in Kümmel, Introduction, pp. 228-246.

A.3. Another common Johannine antithesis, similar to the one we have just considered, is "know" and "not know," but it has a less christologically focused significance, as we shall see.

In a narrative that we have already mined, Jesus' conversation with Nicodemus, it is stated that whereas Nicodemus does *not understand* (ταῦτα οὐ γινώσκεις; 3:11), the community of disciples *knows* (οἴδαμεν; 3:11). This contrast between the ignorance of "the Jews" and the knowledge of Jesus and his followers is continued in several other passages. "Some of the people of Jerusalem" believe and they "know where this man [Jesus] comes from" (7:27); therefore, they reason, he cannot be the Messiah, since the origin of the Christ is supposed to be hidden.[1] But Jesus calls into question their knowledge in 7:28a, and in the latter part of the verse says that they do *not know* the one who sent him. But "I know him, for I come from him. . .," Jesus concludes in 7:29.

The same opposition is found in the dispute with the Pharisees in chapter eight. Jesus tells them, "I *know* whence I have come and whither I am going, but you do *not know* whence I come or whither I am going" (8:14). Not only do they not know his origin or destination, they do not know either his identity or the Father (8:19), and these charges are stated antithetically. At the end of the chapter the same accusation is repeated: "you have *not known* him; I *know* him. If I said I do *not know* him, I should be a liar like you; but I do *know* him. . ." (8:55).[1]

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[1] Cf. also 1:10,26,31,33; Brown, *John I-XII*, p. 53; and Ethelbert Stauffer, "Agnostos Christos," in *The Background of The New Testament and its Eschatology*, ed. W.D. Davies and David Daube (Cambridge: Cambridge University Press, 1956), pp. 281-299.

In the narrative concerning the healing of the man born blind, in addition to one less consequential use of know/not know in 9:20-21, there are two more significant passages, and again they contrast what "the Jews" know and do not know with what others (Christians) know. In 9:24, "the Jews" say to the healed blind man, "We *know* that this man is a sinner," to which the man replies, "Whether he is a sinner, I do *not know*; one thing I *know*, that though I was blind, now I see" (9:25). In 9:29 the Jewish authorities affirm, "We *know* that God has spoken to Moses, but as for this man, we do *not know* where he comes from." The contrast occurs again in the man's reply, "You do *not know*. . . . We *know*" (9:30-31). Soon after this conversation, which ends with the man's being cast out of the synagogue (cf. 9:22), he confesses his faith in Jesus as Son of Man and Lord (9:35-38). This shows that the antithesis over knowing is a conflict again between Jesus, his disciples, and their opponents, "the Jews."[2]

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[1] On "know" in the Fourth Gospel, see Bultmann, "γνῶσις, κ.τ.λ.," pp. 711-713; Ignace de la Potterie, "*Oida* et *ginōskō*, les deux modes de la connaissance dans le quatrième évangile," *Biblica* 40 (1959): 709-725; and Brown *John I-XII*, pp. 513-514.

[2] There is also the conflict at the redactional level between the Johannine community and the synagogue, not only here, but throughout the Fourth Gospel. See Martyn, *History and Theology*, esp. pp. 3-41.

In 10:4-5 Jesus' "sheep" *know* his voice but "they do *not know* the voice of strangers." In 14:17, the world does *not know* the Paraclete, but "you *know* him," Jesus assures his disciples. *Neither* has the world known the Father, but in his prayer Jesus says, "I *have known* thee; and these *know* that thou hast sent me. I *made known* to them thy name, and I *will make* it *known*" (17:25-26). These three passages continue the contrast between the circle of believers around Jesus and those outside ("strangers," "the world," "the Jews"). One of the differentiating characteristics between disciples and non-disciples is that the former believe and know, while the latter do not.[1]

A.4. The fourth major antithesis in the Gospel of John is see/not see, blind. It is, of course, prominent in the story of of the man born blind in chapter nine,[2] but it is also present throughout the Gospel.

Jesus is the only one who has seen the Father, since he is from the Father. No one else has seen him (6:46). Jesus has also seen Abraham, an assertion that is questioned by his hearers, "the Jews" (8:56-57). 1:18 is related to this idea of Jesus' special "seeing". While no one has ever seen God, it is the only Son, the incarnate Logos, who has revealed him

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[1] Several less important antithetical uses of know/not know occur in 2:9, 4:22, 9:20-21, 14:4-5. Cf. also 7:15, 13:17, 15:15, and 21:15-17 for related but not precisely antithetical emphases.

[2] Cf. 9:1-2,7,25.

UMI

or made him known (ἐξηγήσατο).[1]

Jesus' disciples also have a special "seeing" which is not shared by all. In a "little while"[2] the world will *not see* Jesus, but the disciples *will* (14:19), after his death and resurrection.[3] Similarly in 16:16-18 the disciples, in a "little while," will *not see* Jesus; then, after another "little while," they will *see* him again.

The disciples have a special sight, but the world has a special blindness. In 9:39-41 Jesus speaks of the judgment which his presence brings into the world. Its result is that "those who do *not see may see*, and that those who *see* may become *blind*." The Pharisees suspect that Jesus is referring to them. "Are we also *blind*?" they ask. Jesus' answer implies an affirmative response since the Pharisees want to claim that they do indeed see. Also in 12:37-40 the unbelief of the multitude despite many signs (12:37) leads the fourth evangelist to quote Isaiah's prophecy (Isa. 6:9-10) that God "has *blinded* their eyes. . . , lest they should *see*. . ." (12:40).

Finally, in the author's closing appeal to his readers, Jesus tells Thomas that though he has believed because he has *seen*, "blessed are those who have *not seen* and yet believe"

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[1] On John 1:18, and ἐξηγήσατο in particular, see Barrett, Gospel, p. 141; Bultmann, *John*, pp. 79-83.

[2] On ἔτι μικρὸν, see Brown, *John XIII-XXI*, p. 607: "It is an OT expression used by the prophets to express optimistically the shortness of time before God's salvation would come" (Isa. 10:25; Jer. 51:33).

[3] Barrett, *Gospel*, p. 387.

(20:29), a reference to the disciples of a later generation, such as those for whom the Gospel has been written (20:30). Thus see/not see is not only a motif that distinguishes Jesus from everyone else, and the Christians from the world, but also the second and succeeding generations of Christians from the first.[1]

A.5. The next major antithesis in the Gospel of John is life, resurrection, not die, keep/lose, die, perish, wrath, not life; in general terms, life and death, temporal sometimes, but most often eternal.[2] As the "Analysis" above shows, this is one of the most frequently appearing antitheses in John.

It occurs first at 3:16. Believing in Jesus is rescue from *perishing* and grants access to eternal *life*. Similarly in 3:36 the believer "has eternal *life*," unlike the disobedient one who "shall *not* see *life*," but remains under God's *wrath*. The same motif occurs in 5:24. The person who hears and believes Jesus' message "has eternal *life*" and does not come into *judgment*, but has passed from death to *life*."[3] In 11:25

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[1] See Paul Minear, "The Audience of the Fourth Evangelist," *Interpretation* 31 (1977): 339-354. He sees the Fourth Gospel as addressed to the second generation of Johannine Christians.

[2] On "life" in John, see Bultmann, "ζάω," pp. 870-872; Brown, *John I-XII*, pp. 505-508; and esp. Franz Mussner, *ΖΩΗ: Die Anschauung vom "Leben" im vierten Evangelium unter Berücksichtigung der Johannesbriefe*, Münchener Theologische Studien I, 5 (Munich: Zink, 1952).

[3] On the Johannine realized eschatology, see Brown, *John I-XII*, pp. cxv-cxxi, and Robert Kysar, "The Eschatology of the Fourth Gospel. Correction of Bultmann's Redactional Hypothesis," *Perspective* 13 (1972): 23-33.

UMI

Jesus states, "I am the resurrection and the life. Belief in him, despite death, secures life. In all these examples the death/life antithesis has been associated with faith in Jesus.[1]

"Resurrection from the dead" is an antithesis in a phrase. In 5:21, Jesus says that God "raises the dead and gives them life." The theme continues in 5:25: the *dead* hear the voice of God's Son and *live*. An eschatological hour is coming when "all who are in the tombs" will hear his voice and come forth; some to life and some to judgment (5:29). In 6:39 Jesus says that it is God's will that he not "lose (ἀπολέσω) any of those given him (cf. 6:37) by the Father, but "*raise* it up at the last day."[2]

John 11 has a framework of death/resurrection in the story of Lazarus. We have already seen that in 11:25 the life/death contrast is related to faith, but throughout the chapter it is present even apart from the call for decision about Jesus. Martha says, "If you had been here, my brother

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[1] Cf. also 4:47-50, where the official's son does not *die* but *lives* when the man "believed the word that Jesus spoke to him." 10:28 is a close parallel to 3:16, but in the former life is an irrevocable gift, and faith is not mentioned, though it is clearly implied in the preceding sheep/shepherd "parable." Cf. Hoskyns, *Fourth Gospel*, pp. 366-389.

[2] ἀπόλλυμι is a favorite verb of the evangelist. He uses it in 3:11 in the sense of "perish," and in 11:50 as a parallel to ἀποθάνῃ (better for Jesus to *die* than that the nation should *perish*). In 12:25 it refers to losing one's life in contrast to keeping it to eternal life. Note also 10:28, where it is contrasted to eternal life, and 17:12 and 18:9, where Jesus has *kept* and *guarded* all his disciples. None is *lost*, except ὁ υἱὸς τῆς ἀπωλείας, the son of destruction, the one destined to be lost. See Bultmann, *John*, p. 233, and Arndt and Gingrich, *Lexicon*, pp. 94 and 103.

UMI

would not have *died*" (11:21). The event is referred to retrospectively in 12:1: "Lazarus. . . whom Jesus had raised from the dead."[1]

Perishing and eternal life are contrasted in the bread of life discourse in 6:27. The loaves he multiplied were perishable food, but Jesus is also the source of "food" that endures forever. He is the "bread of *life*" (6:48). While the fathers ate manna and *died*, Jesus is bread from heaven which one may eat and *not die* (6:49-50). The same life/death antithesis occurs later in the identical connection, eating Jesus the bread, in 6:57-58. To disciples, who have found this "a hard saying," Jesus responds that it is only the πνεῦμα that gives *life*, the flesh (σάρξ) "is of no avail" (6:63). Giving life (ζωοποιοῦν) and being useless or powerless is another way of stating this fundamental antithesis.[2]

We have already referred to lose/keep as a variant of the life/death polarity. Related to it is John 10:17-18 where there is a kind of three-term contrast. Jesus *lays down his life* (voluntarily), that he may "*take it again*." But the willingness to lay it down is then contrasted with "no one takes it from me." Rather, Jesus lays it down "of my own accord." Voluntary death/resurrection and voluntary death/

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[1] Cf. also 11:2: "if he has *fallen asleep*, he will *recover*." On the Lazarus story, see the extensive treatment in Lindars, *John*, pp. 378-410 and Brown, *John I-XII*, pp. 427-437.

[2] Cf. Brown, *John I-XII*, pp. 296,299-300 and the review of recent research on John 6 in Kysar, *Fourth Evangelist*, pp. 122-125, esp. 124 n. 61.

involuntary death are the two contrasts at work here.

Several other interesting passages which contain the life/death antithesis or a version of it remain. We have made a selection of the major ones in order to illustrate another way in which the Fourth Gospel expresses itself dualistically, i.e., in opposing pairs of terms.

A.6. The concept coming from/going to and its companion ascending/descending are prominent antitheses in the Fourth Gospel. The latter pair occurs only twice (1:51; 3:13; but cf. 6:62 and 7:8,10), both times in connection with the Son of Man title. It has been the object of considerable scholarly discussion.[1] In 1:51 Jesus promises Nathanael that he will see "heaven opened and the angels of God ascending (ἀναβαίνοντας) and descending (καταβαίνοντας) upon the Son of Man," imagery that recalls Jacob's ladder vision in Genesis 28:10-17. Jesus is speaking to Nicodemus in 3:13 and affirms that "no one has ascended (ἀναβέβηκεν) into heaven but he who descended (καταβάς) from heaven, the Son of Man."[2]

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[1] See, e.g., Meeks, "Man from Heaven," pp. 50-72; Brown, *John I-XII*, pp. 88-91; E.M. Sidebottom, "The Ascent and Descent of the Son of Man in the Gospel of John," *ATR* 2 (1957): 115-122; G. Quispel, "Nathanael und der Menschensohn (Joh 1,51)," *ZNW* 47 (1956): 281-283; and Bultmann, *John*, p. 150 n. 1, n. 2.

[2] In the discussion of the ascending/descending motif, the importance of Isaiah 55:10-11 has not been sufficiently explored. God's spoken word (τὸ ῥῆμά μου, LXX) is compared to rain and snow that come down from heaven (καταβῇ. . .ἐκ τοῦ οὐρανοῦ) and return (ἀποστραφῇ), after achieving their mission or purpose. So God's word comes from his mouth (ἐξέλθῃ ἐκ τοῦ στόματός μου) and returns (ἀποστραφῇ), after accomplishing his will.

The polarity come from/go to occurs much more often and expresses a similar idea. In 7:27-29,33 Jesus first argues with the people of Jerusalem about whether they know where he comes from (οἴδαμεν πόθεν ἐστίν. . . οἴδατε πόθεν εἰμί; . . . παρ' αὐτοῦ εἰμι . .). Then he tells the officers of the Pharisees and the chief priests that he is going to the one who sent him (. . . ὑπάγω πρὸς τὸν πέμψαντά με , vs. 33).[1] In 13:3 self-possessed on the eve of the hour of his departure (13:1), Jesus, knowing "that he had come from God" (ἀπο θεοῦ ἐξῆλθεν) and "was going to God" (καὶ πρὸς τὸν θεὸν ὑπάγει), washed the feet of his disciples. He says boldly in 16:28, "I came from (ἐξῆλθον) the Father and have come (ἐλήλυθα) into the world; again, I am leaving (ἀφίημι) the world and going to (πορεύομαι) the Father."[2]

Finally, in 17:8,11, in Jesus' prayer,[3] he tells God that the disciples know that he *came from* (ἐξῆλθον) him, that he was "sent." But a new situation arises with Jesus' death, or ascension: "now I am no more in the world, but they are in the world, and I am coming (*ἔρχομαι*) to thee." Such language clearly implies two distinct, contrasting realms. There is, on the one hand, a realm which is Jesus' real home. It is with the Father, from whom he has come, by whom he has been sent. And, there is another realm, into which he has come, the world of human intercourse. Here he has carried out his mission of revelation and salvation, upon the completion of which he returns to the Father.

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[1] On "the one who sent me" in John, see José P. Miranda, *Der Vater, der mich gesandt hat* (Bern: H. Lang; Frankfurt/M.: P. Lang, 1972). Jesus repeatedly uses this phrase which strongly implies the complete antithesis, but rarely specifies the corresponding "return" term.

[2] A similar polarity appears in 12:25 and 16:8-11, where "this world" and "eternal life" and "the world" and "the Father" are seen as contrasting "locales," or "orders of existence." Cf. Sanders, *John*, p. 293.

[3] On John 17, see Käsemann, *Testament of Jesus*; Brown, *John XIII-XXI*, pp. 744-756, 763-767, 773-782; and Becker, "Aufbau," pp. 56-83.

An eschatological twist is given to the come/go antithesis in 14:3,28, and 16:7. In these passages it is not the original descent and return of Jesus that is the subject, but his going away and "second coming." "When I go. . . I will come again," Jesus tells his disciples. "I go away and I will come to you" (14:28). In 16:7 the context is the coming of the Paraclete. It is to the disciples' advantage, Jesus says, that he "go away," for then the Counselor will come to them. Despite the shift of time-frame the existence of two realms between which the antithetical "travel" takes place is clear.

Supplementing these frequent antitheses are the related but less common pairs of opposites heavenly/earthly and above/below. They occur explicitly only three times, but in several passages the same meaning is present in different words. The explicit passages are 3:12; 3:31; and 8:23. In 3:12 Jesus contrasts "earthly things" with "heavenly things" (τὰ ἐπίγεια . . . τὰ ἐπουράνια), while in 3:31 the fourth evangelist says that Jesus is the one who "comes from above" or "comes from heaven," in contrast with one who "belongs to the earth," or is "of the earth." In 8:23, defending himself before his opponents, "the Jews," Jesus contrasts his origin with theirs: "You are from below, I am from above; you are of this world, I am not of this world."[1]

Similarly, but in slightly different terms, we also hear of two distinct realms in 6:33,41-42,51 and 17:4-5. The verses from chapter six, part of the bread of life discourse, assert that Jesus "came down from heaven to give life to this world." This claim "the Jews" dispute, since they know Jesus' parents. "How does he now say, 'I have come down from heaven'?" (6:41-42). Jesus answers that he has come down from heaven to give his flesh for the life of the world (6:51). The phrase "come down from heaven" also appears in 6:38, and, although no contrasting realm is explicitly stated, the phrase itself strongly suggests a locale to which Jesus has come down. The antithesis in 17:4-5 is between the earth, the place where Jesus has glorified God, and "thy own presence," the place where Jesus now asks the Father to glorify him.[2]

A.7. The last of the most frequent antitheses in the Fourth Gospel is one in which Jesus is almost always the speaker. Repeatedly he sharply distinguishes himself from the Father who sent him, with respect to the source or authority of his actions and teachings. He contrasts his will, glory, and judgment with the Father's. The antithesis most often takes the form, not my ______ but the Father who sent me, or not "of myself" or

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[1] Cf. Barrett, Gospel, p. 282; Bultmann, John, pp. 348-349; and Meeks, "Man from Heaven," pp. 66-67.

[2] On the dualism of two realms, see Böcher, Dualismus, pp. 23-127; Kysar, Fourth Evangelist, pp. 215-221; and George E. Ladd, A Theology of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1974), pp. 223-236.

"of himself" (ἀπ᾽ ἐμαυτοῦ, ἀφ᾽ ἑαυτοῦ) but the Father who sent me.[1]

In 5:19 Jesus explains to his adversaries that the Son cannot do anything ἀφ᾽ ἑαυτοῦ. He only does what he sees the Father doing. The Father is, thus, the origin or authority for Jesus'actions.[2] It is the same in 5:30a. Jesus does not act ἀπ᾽ ἐμαυτοῦ but as he "hears" he judges. The reason is given in 5:30b, employing the same pattern of contrast: "I seek not my own will, but the will of him who sent me."[3] In the next two verses a new term appears in the paradigm: not my "witness" but "another" (clearly, the Father) witnesses concerning him, while in 5:43 still a different word fulfills the same function, ὄνομα (name). Jesus has come in the Father's name, in contrast to those who come in their own name. It is again an issue of authority, or better, authorization. Jesus is the divinely authorized emissary of revelation and salvation.

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[1] On ἀπ᾽ ἐμαυτοῦ and ἀφ᾽ ἑαυτοῦ , see Arndt and Gingrich, *Lexicon*, p. 87, as indicating cause or means, and with οὐκ ἐλήλυθα as the opposite of "the Father who sent me."

[2] Cf. Bernard, *John*, Vol. I, p. 238; Barrett, *Gospel*, p. 216. In 7:28: "I have not come ἀπ᾽ ἐμαυτοῦ; but he who sent me. . ." In 8:28: "I do nothing ἀπ᾽ ἐμαυτοῦ but speak thus as the Father taught me." In 8:42: "I came not ἀπ᾽ ἐμαυτοῦ, but he sent me." In 12:49: "I have not spoken ἐξ ἐμαυτοῦ, but the Father has himself given me commandment what to say and what to speak." Cf. Arndt and Gingrich, *Lexicon*, p. 234, on the use of ἐκ as "effective cause." In 14:10, Jesus' words (ῥήματα) are not ἀπ᾽ ἐμαυτοῦ, but the Father who dwells in him does his works (τὰ ἔργα). Note the close relation between Jesus' words and his works. In some cases his words are his works; Bultmann, *John*, p. 609. In 16:13, when the Paraclete comes, he also will not speak ἀφ᾽ ἑαυτοῦ "but whatever he hears he will speak." In this sense as well he is "another Paraclete," following Jesus as the pattern. Finally, in a passage that demonstrates that this antithetical pattern is the evangelist's own and not just a speech characteristic of the discourses of Jesus, the high Priest, who said, "it is expedient that one man should die for the people," is described by the Gospel writer in the following way: "He did not say this ἀφ᾽ ἑαυτοῦ but. . . he prophesied . . ." (11:51). Cf. C.H. Dodd, "The Prophecy of Caiaphas (John XI 47-53)," *Neotestamentica et Patristica*, Supplements to *Novum Testamentum* 6 (Leiden: Brill, 1962), pp. 134-143.

[3] The other passage in which the point of contrast between Jesus and the Father is θέλημα is 6:38: "I have come down from heaven not to do my will, but the will of him who sent me."

In 7:16 Jesus says paradoxically, "My teaching is not mine, but his who sent me." The reason for that is that Jesus does not speak ἀπ᾽ ἐμαυτοῦ but his teaching is ἐκ τοῦ θεοῦ, from God (7:17). One who only speaks ἀφ᾽ ἑαυτοῦ "seeks his own glory," in antithesis to Jesus "who seeks the glory of him who sent him" (7:18). In these three verses the evangelist employs one of his favorite contrasts in three different ways, with respect to teaching,[1] authority[2] (or source), and glory.[3]

Two passages remain which contain a contrast between Jesus and the Father. Only one of them is expressed in antithetical language and it is a surprising, because paradoxical, statement. In 12:44, at the conclusion of the Book of Signs, or Jesus' public ministry, he cries out "He who believes in me, believes not in me, but in him who sent me." This statement fits the pattern which we have been examining in this section.

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[1] In 14:24b Jesus tells his disciples that his word (λόγος) is not his "but the Father's who sent me." This use of λόγος is the equivalent of διδαχή in 7:16. Cf. 14:10 ῥήματα and 14:24a (λόγους); also II Jn. 9-10.

[2] In 8:16 judgment is an authoritative function ascribed to Jesus. However, he does not exercise it alone, but only in conjunction with the Father.

[3] Glory is also the subject of comparison in 8:54. Jesus does not glorify himself; it is only the Father's glorifying of him that matters.

Faith in Jesus is not really faith in Jesus but faith in God.[1] This is, or course, consistent with the emphasis in the Fourth Gospel on the unity of Jesus and the Father who sent him. Indeed, the very purpose of the antithesis not my ______/the Father's is to express this unity of will, word, and act.

Finally, in 14:28 Jesus says, "The Father is greater than I." This is what the language we have been examining has implied throughout. Jesus listens to and obeys the Father as the subordinate Son, one with the Father yet less than the Father.[2]

Having examined in some detail the most frequent antitheses in the Fourth Gospel, we may turn now to a brief consideration of some of the common but less frequent ones.

B.1 Love and hate and variants of these terms are juxtaposed in a few passages. In 12:25, a saying also found in all three Synoptic Gospels,[3] Jesus contrasts the person who loves his life but loses it with the person who "hates his life in this world" but keeps it "for eternal life." The only other passage where the love/hate pattern is explicit is 15:17-19. Jesus commands the disciples to love one another (cf. 13:39)[4], but immediately tells them that the world will hate them, just as it has hated him. The world's hate is then contrasted with the world's love for its own, whose the disciples are not, since Jesus has chosen them out of the world.

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[1] Cf. also John 14:6-11 and on 12:44, see Bultmann, John, pp. 344-345.

[2] On this verse as a problem text for dogmatic theology, see the discussion in Brown, John XIII-XXI, pp. 654-655 and Hoskyns, Fourth Gospel, pp. 462-464.

[3] Mark 8:35; Matthew 10:39; Luke 9:24; 14:26.

[4] On the love command in John's Gospel, see O. Böcher, Dualismus, pp. 135-145; Brown, John XIII-XXI, pp. 612-614; Furnish, Love Command, pp. 132-147; Lazure, Valeurs Morales, pp. 207-233; Prunet, Morale Chrétienne, pp. 96-106; Schnacken-

Hate appears antithetically in John 7:7: "The world can*not* *hate* you, but it *hates* me. . . ," Jesus announces to his brothers (who do not believe in him, 7:5).[1] Love appears antithetically in 14:23-24: "If a man *loves* me, he will keep my word. . . He who does *not* *love* me does not keep my words." As is so often the case, one antithesis is interwoven with another; here, keep/not keep.

Finally, there are two passages in which love/hate, or love/not love are implied. In the good shepherd imagery in 10:12-15, Jesus contrasts the hireling, who flees the sheep when they are in danger, because "he cares nothing for the sheep" (οὐ μέλει αὐτῷ περὶ τῶν προβάτων), with himself, who knows the sheep and lays down his life for the sheep. In the appendix to the Fourth Gospel, three times Jesus calls into question Peter's love for him, and three times Peter responds affirmatively, "You know that I love you" (21:15-17).[2]

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burg, *Moral Teaching*, pp. 316-328; Spicq, *Agape*, pp. 14-102; Schlier, "Bruderliebe," pp. 235-245.

[1] On hate in John, see Otto Michel, "μισέω," *TDNT*, Vol. 4, pp. 691-692.

[2] On the status of John 21, see Mahoney, *Two Disciples*, pp. 12-40,286-296, and Lindars, *John*, pp. 618-624. On the Jesus-Peter dialogue in chapter 21, see Brown, *John XIII-XXI*, pp. 1101-1122.

B.2. A second less frequent but important polarity is light, day/darkness, night.[1] There are many occasions when light or darkness alone is mentioned in the Fourth Gospel, and, of course, it may be argued that wherever the one occurs the other is implied. In our study, however, we have thought it best to focus primarily on only those texts in which the antithesis is clearly stated.

The first such place is 1:5, in the prologue. The Logos is the source of life (1:4), life that is "the light of men." This light shines in the darkness and is not overcome or comprehended by it.[2] Note also 1:8. The pattern here is Jesus, the light/John, not the light. We have already seen that this is just one of several passages in which Jesus and John are treated antithetically.

In what is probably the evangelist's commentary on the conversation of Jesus and Nicodemus, he says, ". . . light has

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[1] On the light/darkness dualism in John, see Bultmann, *John*, pp. 40-49, and Elizabeth Achtemeier, "Jesus Christ, the Light of the World," *Interpretation* 17 (1963): 439-449.

[2] Cf. Barrett, *Gospel*, pp. 131-132; Bernard, *John*, I, pp. 7-8,25-27; Ernst Percy, *Untersuchungen über den Ursprung der johanneischen Theologie* (Lund: Gleerup, 1939), pp. 23-79; Schnackenburg, *John*, pp. 241-249; Stemberger, *La symbolique* pp. 45-49; Cf. also Aalen, *Die Begriffe "Licht"*, passim. One is tempted here and in many other passages to engage in a detailed exegesis of the antitheses, as we have done more often in I John. Within the limitations of our study, this is not possible. We intend in this chapter to describe the antitheses of the Fourth Gospel, to spread them out on the table before us, as it were, as germane to our understanding of the background of the Johannine epistles.

UMI

come into the world, and men loved darkness rather than light, because their deeds were evil" (3:19). Then John contrasts those who hate the light with those who come to the light (3:20-21). Light, as in 1:5, is in conflict with darkness. It causes human beings to decide for or against the Son. It exposes the good and the evil.

"I am the light of the world," Jesus proclaims (8:12). Those who follow him cease walking in darkness and have that "light of life" of which the prologue speaks (1:4). The Logos, who is life (1:4; 14:6) and light (1:5), became incarnate (1:14) in Jesus, who announces in 8:12 his identity. He repeats this self-designation in 9:4-5: "As long as I am in the world, I am the light of the world." Therefore, one must work while it is "day." When the "night" comes, no one can work (9:4). Jesus' presence is day; his absence, night. This antithesis, as nearly all of them in John, is christologically focused.

We see this further in the remaining two occurrences of this polarity. In 11:9-10 there are three pairs of interconnecting antitheses: day/night, not stumble/stumble, see the light/light not in him. One person walks in the day and does not stumble because he sees "the light of his world" (Jesus). Of another person, the opposite is true, in all three respects. For him, it is night and he stumbles, because the light of the world is not in him. In 12:35-36,46, Jesus tells the crowd that he has "come as light into the world, that whoever believes in him may not remain in darkness (vs. 46). So he admonishes them to "walk in the light" while the light is present, lest the darkness overcome (καταλάβῃ) them (cf. 1:5, where the darkness has not overcome -κατέλαβεν- the light). If they walk in the darkness, they will lose their way (12:35-36).

There are two distinct ways of life (walking). One is represented by light and describes those who believe in and follow Jesus, who is the light. The other is symbolized by the darkness and portrays those who reject the light, as it has appeared to them in human form. Light and darkness are the two antithetical possibilities of human existence which are revealed in the encounter with Jesus, the incarnate Logos.[1]

B.3. Truth and falsehood are often alleged to be a common antithetical pair in the Gospel of John. For example, commenting on 8:44, J.H. Bernard says that "John uses the word ψεύστης (liar) frequently," but he can only cite one other instance in the Fourth Gospel (8:55).[2] That is all there is. ψεῦδος is used only at 8:44. These verses, then, from the end of chapter eight constitute the only explicit true/false antithesis in the Fourth Gospel.[3]

In 8:44,55 Jesus is engaged in the running controversy with his Jewish opponents. He associates them with the devil ("your father"), who is "a liar and the father of lies." Conse-

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[1] Bultmann, Theology, Vol. 2, pp. 15-21.

[2] Bernard, John, II, p. 315. It is much more frequent in I John.

[3] See Moulton and Geden, Concordance, pp. 1021-1022. Cf. also Hans Conzelmann, "ψεῦδος,κ.τ.λ, " TDNT, Vol. 9, p. 602: "An antithesis of ἀλήθεια and ψεῦδος would have fitted in well with the style of John's Gospel, since ἀλήθεια is one of the leading concepts. No such antithesis is found, however, until we come to John 8:44f."

UMI

quently, he "has nothing to do with the *truth*, because there is *no truth* in him." He speaks what is *false*, (λαλῇ τὸ ψεῦδος). In 8:55 Jesus contrasts himself with "the Jews." He knows God, and keeps his word, and is not a liar as they are. Jesus in the Fourth Gospel is a figure closely associated with the truth. He is the truth (14:6). He came into the world to bear witness to the truth (18:37). In chapter eight alone, his testimony and judgment are true (8:14,16); he makes liberating truth known to his disciples (8:31,32); and he has told his antagonists the truth (8:40). Truth and lying, in the Fourth Gospel, are closely linked with Jesus and Satan, respectively.[1]

"True," or "truth" is used antithetically elsewhere in the Gospel, but not in connection with "false" or "liar." In 8:13,14 *true* and *not true* appear as contrary descriptions of Jesus' testimony. In 3:20-24 *truth* and *evil* (φαῦλα) are contrasted in connection with light/darkness. In 7:18 Jesus, as the Father's emissary, "is true, and in him there is no falsehood" (ἀδικία). ἀδικία might be better translated here as unrighteousness, injustice or wickedness. The same antithesis occurs in Romans 1:18.[2]

Related to these are the passages in which "good" (ἀγαθός, καλός) appear in opposition to some negative quality. We

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[1] On "truth" in the Fourth Gospel, see Bultmann, "ἀλήθεια," pp. 245-247; Brown, *John I-XII*, pp. 499-501; Morris, *John*, pp. 293-296. On Jesus/Satan in John, see Brown, *John I-XII*, p. 365, and Bultmann, *John*, p. 322.

[2] Arndt and Gingrich, *Lexicon*, p. 17. See also a similar contrast in 7:24: judgment κατ᾽ ὄψιν vs. τὴν δικαίαν κρίσιν.

UMI

have already seen evil in opposition to truth, so in 5:29 it is in contrast to good. When the eschatological ὥρα arrives, those who have done good (οἱ τὰ ἀγαθὰ ποιήσαντες) will proceed to the resurrection of life, while evil-doers (οἱ δε τὰ φαῦλα πράξαντες) will go to the resurrection of judgment; antithetical resurrections for antithetical lives.

ἀγαθός is used in contrast to the verb πλανάω in 7:12. The people of Jerusalem argue whether Jesus is a good man or whether he leads the people astray (πλανᾷ τον ὄχλον).[1] Finally "the Jews'"charge of *blasphemy* in 10:33 stands in opposition to Jesus' *good* *works* (ἔργα καλὰ) in 10:32, as the reason for which they seek to stone him.

While not a major antithesis in the Gospel, the contrasts connected with truth and good show one more way in which the author of the Fourth Gospel uses key concepts dualistically.

B.4. In a few instances in the Fourth Gospel the present moment ("now") is contrasted to some other time ("not now"), and these constitute what we might call a chronological antithesis, one not often mentioned in discussions of Johannine dualistic language.[2]

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[1] The only other use of πλανάω is in 7:47. It is much more frequent in I John. Cf. Moulton and Geden, *Concordance*, p. 812.

[2] The passages are well known in which there is a comparison but no contrast between two times, especially between the present moment and the coming hour. 4:23, 5:25: "the hour is coming and now is." 16:32: "the hour is coming; indeed it has come." For a similar chronological comparison see 2:22; 12:16; 13:19; 14:25-26; and 16:4. On "the hour" in John, see Brown, *John I-XII*, pp. 517-518; José P. Miranda, *Being and the Messiah: The Message of St John* (Maryknoll, N.Y.: Orbis Books, 1977), pp. 102-107.

In 4:35 Jesus sets the present moment, when "the fields are already white for harvest," in opposition to the concept that the harvest is still four months away. Of course, the definition of "harvest" is different, the term being used in more than one sense, as is typical of the fourth evangelist. Jesus emphasizes the decisive "now" of salvation.[1]

Several passages contrast the present, as a time when the disciples do not or cannot understand with a later time, after the resurrection, when they will understand. At the triumphal entry, the evangelist interprets Jesus' riding on an ass in terms of Zechariah 9:9, which he quotes (12:15).[2] Then, as an aside, he comments that the disciples did not understand this _at the time_, but _later_ ("when Jesus was glorified") they remembered the "prophecy" and its "fulfillment" (12:16).

The same implication is present at 2:22. Jesus has spoken of destroying "this temple" and of raising it up in three days. The evangelist's aside lets the reader know that he was speaking not of temple but of his body. Thus, he comments that it was only after the resurrection that the disciples remembered Jesus' "prophecy" and understood its "fulfillment."

At the foot-washing Jesus must tell Peter that what he does not know now he will understand afterward (13:7). Similarly, in 16:12-13 the "many things" which Jesus cannot say now to his disciples, because they cannot bear them now, he

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[1] Cf. II Cor. 6:2; Bultmann, _John_, pp. 196-197.

[2] So also Matthew 21:5.

UMI

will reveal through the Spirit of truth when he comes.[1] Jesus has been speaking to the disciples "in figures" but "the hour is coming" when he will speak to them plainly (16:25).

Besides these, 13:36 speaks of Jesus' journey to the Father. It is a journey that the disciples, represented by Peter, cannot make now but will make afterward. The present moment is not the time; the future is.

Finally in 7:6 Jesus contrasts his own time, which has not yet arrived, with the time of his unbelieving brothers, which is always present. Jesus' καιρὸς awaits him; it is the hour of his mission's fulfillment (12:23; 13:1). Now is not the hour. Several times in John we come upon the phrase "his hour had not yet come" (2:4; 7:30; 8:20). Always there is at least an implied contrast between the passion (when his hour has arrived, 12:23; 13:1; 17:1) and the present.[2]

B.5. Seven times in John's Gospel man and God are contrasted with respect to some characteristic or action. Man's will and God's will are antithetically related in 1:13, as sources of the "new birth." Believers receive authority to become children of God. For this they must be born, not of man, but of God. In 5:34-37 Jesus affirms that his ministry is authenticated not by human testimony but by divine. The Father himself bears witness to him, a witness greater than John's. Similarly in 5:43-44 Jesus does not authorize himself but comes in the name of the Father. This, however, is in contrast with "another" (ἄλλος) who comes in his own name.[1]

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[1] Cf. Brown, John XIII-XXI, pp. 714-716.

[2] Bultmann, John, p. 284.

In 19:10 Pilate threatens Jesus with his legal authority: "Do you not know that I have power (ἐξουσία) to release you and power to crucify you?" But, according to Johannine irony, it is Pilate who does not know. Jesus makes him aware that human power is only exercised by divine permission. Pilate's power is given from above. Man, even the Empire, is subordinate to God.[2]

The other three occurrences are all related. In 9:24, "the Jews" ask the formerly blind man to give *God* the praise for his healing, not "this *man*," Jesus, a sinner. They believe that he is only a man and ought not to be given credit for divine works. This matter of Jesus' identity is the subject of 10:33-36. Jesus says in 10:30 "I and the Father are one," which incites his opponents to attempt to stone him (10:31). Jesus asks the reason for their action (10:32), and they reply, "Because you, being a *man*, make yourself *God*." This is a sharp and clear antithesis. Jesus is a mere mortal, "whose father

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[1] Who is this "another" whom "the Jews" will receive and who comes in his own name? Brown takes it as a general reference to false Messiahs, as in the Synoptics (*John I-XII*, p. 226). So does Barrett (*Gospel*, p. 224). Bultmann believes that in John's source ἄλλος referred to the devil or the Antichrist. John, however, probably sees him as embodied in "pseudo-messiahs and false teachers" (*John*, p. 270). Lindars suggests it refers to another rabbi (*John*, p. 233).

[2] On the Church-State implications in the interpretation of this passage, see Brown, John XIII-XXI, pp. 892-893; Hans von Campenhausen, "Zum Verständnis von Joh. 19,11," *TLZ* 73 (1948): Cols. 387-392; R.H. Lightfoot, *St. John's Gospel: A Commentary* (New York: Oxford, 1956), pp. 313-314.

UMI

and mother we know" (6:42; 7:27). He is not to be confused with the one and only God.[1] It is ironic, then, that the fourth evangelist, who in 9:24 made the Jewish authorities tell the blind, "Give God the praise not this man," should criticize these same authorities with their own standard: "they loved the praise of *men* more than the praise of *God*" (12:43).

B.6. Several antitheses in the Gospel include the word μένω in one of its various meanings.[2] In 6:27 perishable food (τὴν βρῶσιν τὴν ἀπολλυμένην) appears in contrast to "the food which endures (μένουσαν) to eternal life." This quality of eternal endurance is applied in an illustration of Jesus in 8:35. Sinners are slaves and do *not* "*continue* (μένει) in the house for ever,"[3] but the son *does* *continue* for ever. The Messiah also was understood at least by some of Jesus' contemporaries to be an everlasting figure.[4] In 12:34, therefore, the crowd cannot make sense of Jesus' reference to the "lifting up" of the Son of man. They thought "the Christ remains for ever."[1]

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[1] Martyn, *History and Theology*, pp. 54-55, understands the claim to divinity to be a claim Jesus' followers are making in and behind the Gospel over against the synagogue's defense of traditional monotheism. Brown, "Other Sheep," pp. 5-22, also sees the christology of the Johannine Christians being developed vis-à-vis Judaism and other Christian views of Jesus. See also Brown, *John I-XII*, pp. 404-412, on John 10:22-39, and the survey of contemporary research on Johannine Christology in Kysar, *Fourth Evangelist*, pp. 178-206.

[2] On μένω in the Fourth Gospel, see Heise, *Bleiben*, pp. 44-103; Brown, *John I-XII*, pp. 510-512.

[3] "The house" is apparently the household of God. The same illustration appears in Hebrews 3:2-6 and Galatians 4:30, and arises from the idea of Israel as the household of God (cf. Numbers 12:7). Cf. Hoskyns, *Fourth Gospel*, p. 340.

[4] Schulz, *Johannes*, p. 168. Cf. also, Marinus de Jonge, "Jewish Expectations about the 'Messiah' according to the Fourth Gospel," *NTS* 19 (1972-73): 246-270.

Perhaps the most well-known use of μένω in John's Gospel is in the vine and branches metaphor of 15:1-11.[2] Here the antithesis is between abide and not abide. The disciples, as living branches, are commanded to abide in Jesus (vs. 4). He also abides in them, a mutual indwelling. By so abiding they bear fruit. This state of union with Christ is contrasted with not abiding in him (4b,5b). Non-abiders are cast out to destruction (vs. 6), but abiders bear fruit through effective prayer (vss. 7-8). They abide in Christ's love through obedience to his commands (vss. 9-10). Abiding is the ideal relationship between Christian disciples and their Lord. It brings about a unity of Father, Son, and the believer.[3]

Two other antithetical uses of μένω are more incidental or circumstantial. In 19:31 the bodies of Jesus and the thieves were not allowed to remain (μεινῇ) on the cross due to the Sabbath, so "the Jews" asked Pilate that they be removed (ἀρθῶσιν). In 21:22-23 there is a contrast between remain (μένειν) and die (ἀποθνῄσκει). Some members of the Johannine community apparently thought that the Beloved Disciple would not die, but would remain until Jesus returned, due to a saying of Jesus about the beloved disciple that compared his continuance to Peter's martyrdom.[1]

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[1] Brown, John I-XII, pp. 469,478-479.

[2] On the interpretation of this passage, see Bultmann, John, pp. 529-542. He treats extensively the possible backgrounds.

[3] On the concept of unity in John, see M. Lattke, Einheit im Wort: die spezifische Bedeutung von ἀγαπᾶν und φιλεῖν im Johannesevangelium (München: Kosel-Verlag, 1975).

B.7. Two relatively frequent antitheses remain: those texts in which Jesus is set over against his own disciples, and passages in which Jesus is contrasted with a group of "others," excluding (since we have previously discussed them) "the Jews."

In 6:60-61 there is a tension or conflict between Jesus and some of his followers. His "hard saying" about the eating of his flesh caused some to murmur, to take offense, and to withdraw (6:66).[2] Jesus also appears vis-à-vis his betrayer, Judas (12:4; 13:2,18,21), his denier, Peter (13:38), and all of the disciples, who, he predicts, will forsake him in the end (16:32). Further such contrasts are also drawn in 15:16 ("You did not choose me, but I chose you. . ."), 17:11 (". . . I am no more in the world, but they are in the world. . ."), and in 18:8 where Jesus tells the arresting authorities, ". . . if you seek me, let these men go" (i.e., me/not them).

B.8. Jesus is also contrasted to several different miscellaneous groups.[3] As a Jew, he is compared to Samaritans (4:9-10,

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[1] Brown, John XIII-XXI, pp. 1109-1110,1117-1122.

[2] These are Brown's "Jewish Christians of Inadequate Faith" (Brown, "Other Sheep," pp. 12-14).

[3] As we have seen, the Fourth Gospel abounds with passages that emphasize the separation, the distance, the unlikeness, between Jesus and various groups, persons, institutions, etc. On the other hand, Jesus' unity with his own, who abide in him, is also stressed. Meeks' thesis in "Man from Heaven" appears to be well substantiated by our analysis.

UMI

22); as a man, to a woman (4:27).[1] As one who comes in the Father's name, he is not like "another," who comes in his own name (5:43). All who came before him are thieves, robbers, and hirelings, but he is the door to the sheepfold and shepherd of the sheep (10:7-8,11-12). He is without equal. No one else has "words of eternal life" (6:68). "No man ever spoke like this man" (7:46). His unbelieving brothers are set over against him in 7:2-9. He is contrasted with Caesar as a king in 19:12-15 and to Barabbas in 18:40.

On two occasions Jesus distinguishes himself from the crowd. In 12:30 he says to them, "This voice (from heaven) has come for your sake, not for mine" (12:30). In 11:42 he tells the Father, parenthetically, that he only thanked him publicly for listening to him "on account of the people standing by." He himself knew all along that the Father always listens to him (i.e., not on my account/on their account). Finally, in 12:8 Jesus contrasts himself with the poor. Them "you always have with you, but you do not always have me."[2]

We have already discussed the fifteen major categories of antitheses in the Fourth Gospel. These included over thirty specific polarities. Yet, according to our "Analysis" twenty-four minor antitheses remain, and some of these are relevant for our comparison with I John. We shall briefly discuss a few of them.[1]

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[1] Cf. Raymond E. Brown, "Roles of Women in the Fourth Gospel," Theological Studies 36 (1975): 688-699.

[2] Cf. Mark 14:7, where except for the addition of a phrase, the saying is nearly identical to Jn. 12:8. The background is Deut. 15:11, where Israel is commanded to care for the poor, who "will never cease out of the land." They will be judged if they do not provide for them. This intent continues as is clearer in the Markan form of the saying.

C.7. Receive/not receive occurs explicitly four times. In the prologue (1:11-12) it distinguishes "his own"[2] from those "who believed in his name." Similarly in 3:32-33, the one "who comes from above" bears witness to his experience, and this results in a division: some receive his testimony as divine truth; others ("no one"!) do not. Jesus confronts them directly in 5:43. "The Jews" do not receive him, though he comes with divine authority. People who come with mere human authority they will receive. The distinction between those who receive (believe) and those who do not is extended in 14:16 to the post-resurrection situation. Jesus will give the disciples "another Counselor." They will know him, for he will be with them and dwell in them (14:17), but the world "cannot receive" him. The split between Jesus and "his own" has become a dichotomy between the disciples and the world.

C.8. Like the previous polarity, obey/not obey also describes contrary responses to Jesus. In 3:36, believing and not obeying the Son are contrasted. In 10:4-5, Jesus' sheep "follow"

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[1] A survey of these "least frequent" antitheses reveals that we have already touched on many of them in the course of our discussion of the other, more frequent ones.

[2] "His own" probably refers to Israel, as God's people; Lindars, John, p. 90; Barrett, Gospel, p. 136.

UMI

(ἀκολουθεῖ) him, but they will not follow any stranger.[1] Keeping and not keeping Jesus' words are opposed in 14:23-24, while obedience is the decisive test of love in 14:15,21,23.[2]

C.9. The issue of the divine origin of Jesus appears antithetically in the passages which we have already discussed in connection with the pairs ascending/descending, come/go, above/below, heavenly/earthly, and man/God. But the birth terminology is used in a dualistic way only in chapter eight, in the heated argument between Jesus and his opponents (vss. 37-47). He contrasts "my Father" to "your father" in 8:38. They claim paternity from Abraham (vs. 39) and from God (vs. 41), and Jesus calls both claims invalid. Instead, they are of their father, the devil (vs. 44), while Jesus "proceeded and came forth from God" (vs. 42). He is "of God;" they are "not of God" (vs. 47). In the same way, in 1:12-13, believers receive authority to become children of God, because they are "born of God," not of flesh and blood or man's will.

C.10. The birth imagery also appears antithetically in 3:6. But the terms of the contrast are now flesh and spirit, a rare comparison in John. It occurs only elsewhere at 6:63. There, as in 3:6, it is emphasized that only the spirit can give life;

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[1] ἀκολουθέω can mean not only to "come after" or to accompany," but to follow someone as a disciple," or to "obey;" Arndt and Gingrich, Lexicon, p. 30.

[2] This dual (positive/negative) response to Jesus, central to so many of the antitheses that we have already discussed is also present in the following "least frequent" antitheses: hear/not hear, honor/not honor, and has a demon/does not have a demon. See the "Analysis" for the specific passages involved.

UMI

"the flesh is of no avail." In 3:37 the contrast is between natural birth and "new birth" or "birth from above." The former is "of the flesh;" the latter "of the Spirit."[1]

C.11,12. Actions of God and/or Jesus with respect to saving, condemning, judging, etc. are also treated dualistically. In 3:17,18 God sent the Son to *save* the world, not to *condemn* it. *Believers are not condemned*, but unbelievers are *condemned* already. In contrast to the thief who comes to *kill* and destroy, Jesus comes to *give* abundant *life* and gives up his life for the sheep (10:10,11).

In 5:22,27 the Father does *not judge*, but the Son does. However, in 8:15-16 the Son is said not to judge, but the Pharisees do. Yet if he does judge, his judgment is true. Here the treatment is not only antithetical but paradoxical as well. The saving and judging actions of Jesus are contrasted in 12:47-48. He does not judge those who reject him, "for I did not come to judge the world but to save the world". Yet his word does judge them on the last day.[2]

C.13. Peace and joy stand in contrast to trouble, fear and sorrow. Frightened disciples are told to "fear not" (6:20-21).

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[1] On spirit/flesh dualism in John, see Brown, *John I-XII*, p. 141, and the contrasting interpretation in Bultmann, *John*, pp. 139-142. As a more common Pauline antithesis, see Egon Brandenburger, *Fleisch und Geist: Paulus und die dualistische Weisheit* (Neukirchen: Neukirchener Verlag, 1968).

[2] On judge and judgment in John, see Brown, *John I-XII*, pp. cxvii-cxxi, and D. Friedrich Büchsel, "κρίνω, κ.τ.λ.," *TDNT*, Vol. 3, pp. 938-939.

UMI

Fearful disciples are told, "Peace be with you" (20:19). The departing Jesus leaves his peace with those who are troubled and afraid (14:27; 16:33), but in the world, there is only tribulation. Jesus promises a great reversal: the sorrow, weeping, and lamenting of the disciples will turn to joy and rejoicing (16:20-24).

C.14. Several passages contain a contrast between actions in secret and actions in the open. In 7:4 Jesus' brothers tell him to go to Jerusalem if he wants to be known openly (ἐν παρρησίᾳ. . .φανέρωσον σεαυτὸν τῷ κόσμῳ). It is inconsistent to continue to work in secret (ἐν κρυπτῷ). Jesus tells them he will not go, but later he does (7:10). However, he goes "not publicly (οὐ φανερῶς) but in private (ἀλλ᾽ ἐν κρυπτῷ)."

In 16:29 Jesus says that he has spoken to his disciples ἐν παροιμίαις ("in figures") not παρρησίᾳ ("plainly"). But in 16:29 the disciples announce, "Now you are speaking plainly, not in any figure." Similarly in 18:20 Jesus tells the high priest, "I have spoken openly (παρρησίᾳ) to the world. . . I have said nothing secretly (ἐν κρυπτῷ)."[1] παρρησία is also used in contrast to the expression αἴρειν τὴν ψυχὴν , to keep in suspense.[2] "The Jews" want to know "plainly" whether Jesus is the Christ; they do not want to be kept in suspense (10:24).

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[1] On κρύπτω in John's Gospel, see Albrecht Oepke, "κρύπτω, κ.τ.λ.," TDNT, Vol. 3., p. 975.

[2] Arndt and Gingrich, Lexicon, p. 23.

C.15. Though freedom/bondage is sometimes listed as one of major Johannine antitheses,[1] it only occurs in one passage, 8:32-35. The truth will make you free, Jesus tells "the Jews who had believed in him," but they deny any need for liberation: "We. . . have never been in bondage to anyone." True freedom is freedom from sin, to which they are slaves. Only if the Son makes them free will they be truly liberated.[2]

C.16. The sin/no sin antithesis, familiar from I John, appears most clearly in two passages in the Gospel. In 15:22 Jesus says, "If I had not come and spoken to them, they would not have sin" (ἁμαρτίαν οὐκ εἴχοσαν). But now that he has come, their sin is without excuse. In other words, they "have sin." Similarly, in 9:41, at the conclusion of the narrative about the man born blind, Jesus reproaches the Pharisees. If they had acknowledged their blindness, they would not have sin (οὐκ ἄν εἴχετε ἁμαρτίαν), but, since they still claim to see, their sin remains. In other words, again, they have sin. Finally in 20:23, there is a contrast between sins forgiven and sins retained, an antithesis parallel to have sin/not have sin.[3]

C.17. Ask/not ask occurs at 16:23-24. It is in the form

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[1] E.g., Bultmann, Theology, Vol. II, pp. 16,20-21.

[2] Barrett, Gospel, p. 285-286. Cf. Bultmann's extensive treatment of the motif in John, pp. 436-441.

[3] Sinned/not sinned also occurs at 9:2-3 and in the "non-Johannine interpolation" at 8:4,7,11; Brown, John I-XII, p. 332. On the concept of sin in John's Gospel, see Grundmann, "ἁμαρτάνω," pp. 305-308.

"ask nothing"/"ask anything" in 16:23, and in the following verse the "ask nothing" appears in contrast to the simple command "ask."

C.18. Write/not write occurs twice.[1] In 19:19 Pilate wrote the title "King of the Jews" on Jesus' cross. But the Jewish authorities object to Pilate, "Do not write. . . ." Pilate responds, "What I have written I have written" (19:22). In 20:30-31 the evangelist reports that "many signs" that Jesus did remain unwritten, but "these are written that you may believe. . ." Such largely ordinary, "non-theological" terms suggest a habit of dualistic thought and expression.

Several other infrequent antitheses remain undiscussed, but they are ones that do not appear in I-III John. The present chapter has proved long enough already to demonstrate the widespread and richly varied pattern of antithetical language in the Fourth Gospel. It is very much like the epistles in this respect. Just how much like them and in what ways is the subject of our next chapter.

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[1] In the epistles the antithesis involving "write" was: write/personal visit (or not write); cf. II Jn. 12; III Jn. 13.

CHAPTER FOUR

A COMPARISON OF THE ANTITHETICAL LANGUAGE OF THE EPISTLES WITH THAT OF THE GOSPEL

We have now surveyed the antitheses of the Johannine epistles in chapter two and those of the Fourth Gospel in chapter three. We shall now briefly assess the relationship between them. Are the polarities of the letters expressed in the Gospel? To what extent? Are there important differences of expression and meaning? These are the questions which we shall address in this chapter.

A.1.[1] A dominant antithesis in the epistles was the contrast between the Johannine Christians and their opponents. Most often the secessionists or former brethren were in view, though occasionally it was "the world" or "the evil one" who opposed them.

This contrast is found in the Fourth Gospel. Here the believers are Jesus' disciples, and their opponents are primarily the disbelieving and hostile Jews.[2] The latter reject

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[1] This and the following letter-number combinations refer to the Analysis of I-III John in chapter two, where a full description of each category may be found.

[2] In the Fourth Gospel there does not appear to be a secession from the Christian community into the world, but rather a secession (or excommunication) from Judaism that leaves "the

UMI

the community's testimony (3:11) and contrast their discipleship to Moses with discipleship to Jesus (9:27-28,34). The world cannot receive and does not know the Paraclete, but the disciples receive and know him (14:16-17). The world hates the disciples, as it has hated Jesus, and will persecute them, because they do not belong to the world (15:18-20; 17:14,16). They will put the believers out of the synagogues and kill them as a favor to God (16:2), a passage about the world, which must refer to "the Jews."[1] The "evil one" is a threat to the disciples since they are in the domain which he rules (12:31; 14:31; 16:11), but Jesus asks the Father to keep them from him (17:15).

A.2. The second most frequent polarity in the epistles was the contrast between God, Christ, or the Spirit and various opponents, such as, the evil one, the antichrist(s), the spirit of error, the world, and idols. There was a further related con- between certain actions of men and other actions of God. This category of antithesis is also found in a closely parallel manner in the Fourth Gospel, but it is more christologically focused.

In the Gospel of John, Jesus' opponents are "the Jews,"

Jews" as the representatives of the unbelieving world. In John 8:31 "the Jews who had believed in him" are not former members of the community who had gone back into Judaism, but are, according to Raymond Brown, "Crypto-Christians," Jewish Christians who have never come out of the synagogues; "Other Sheep," pp. 11-14.

[1] Bultmann, John, p. 556.

reflecting the Johannine community's conflict with Judaism. Whereas the Fourth Gospel was immersed in the OT,[1] there is only one OT reference in I John (3:12). The title "the Christ," which in the Fourth Gospel refers primarily to the Jewish Messiah,[2] is in I John a term for Jesus as the incarnate Son of God.[3] This is the central doctrinal teaching of the Elder, which the opponents have denied (4:2-3; II Jn. 7). In the Gospel, it is the divinity of Jesus that is in dispute; in the epistles it is the humanity of the Christ.[4] In both the identity and status of Jesus is in dispute, though the specific Christ/antichrist polarity of the epistles does not occur in the Gospel.

The Gospel does reflect the conflict between Christ and the evil one. The latter is "the ruler of this world" (12:31; 14:30; 16:11) who has been judged and is about to be defeated by the exalted and glorified Jesus. Jesus has also overcome the world (16:33), which is often seen as a hostile power that hates Jesus and his disciples (15:18-19; 17:14-16) and offers them tribulation (16:33) but not peace (14:27). God and the devil are contrasted in 8:38-47. They are opposing "fathers," the former of Jesus, the latter of Jesus' opponents, "the Jews." Thus, Jesus is "of God," while they are "not of God" (8:47). The entire passage strongly resembles I Jn. 3:7-10.

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[1] D. Moody Smith, Jr., "The Use of the Old Testament in the New," p. 72: "In a variety of ways John seems the most alttestamentlich of the New Testament books."

[2] The Gospel also uses it more broadly in a few passages (1:49; 11:27; 20:31).

[3] Schnackenburg, Johannesbriefe, pp. 156-157, makes very clear the "shift from the Jewish concept of Messiah to a general 'Christ-idea'" in I John. "In the epistle the confession of Christ no longer hints of the controversy with the Jews." The "Christ" is now synonymous with the "son of God." However, Schnackenburg believes that the term is used in the later Gnostic sense of a purely heavenly spiritual being, since the epistle emphasizes his office as redeemer from sin. Cf. Rudolf Schnackenburg, "Die Messiasfrage im Johannesevangelium," Neutestamentliche Aufsätze (Festschrift für J. Schmid), ed. by J. Blinzler et al. (Regensburg: Friedrich Pustet, 1963), pp. 240-264.

[4] Cf. Brown, John I-XII, pp. 408-412; Houlden, Epistles, pp. 34-37.

There is no contrast between different "spirits" in the Gospel as in I Jn. 4:1-6. The "Spirit of truth" is the Paraclete, a spirit the world cannot receive (14:16-17). He is the "Holy Spirit" from the Father (14:26). But no opposing spirit, such as "spirit of error" or "spirit of antichrist" occurs in these passages, though the Paraclete, like Jesus (14:16), will aid them in their struggle with the world and the evil one.

Finally both the epistles and the Gospel reflect the contrast between God's actions and man's. In the letters the subjects of the contrast are love, knowledge, and testimony. Neither God's love nor his knowledge are compared to man's in the Fourth Gospel, but his witness is. In 5:31-36 God's own testimony is set in antithesis to Jesus' own self-witness and to the mere human testimony of John the Baptist. Several other God/man contrasts appear in the Gospel which have no parallel in the epistles.[1]

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[1] See chapter three, B. 5.

B.1. Central to the concerns of the Johannine letters are the several claims of the opponents which the author of the letters explicitly and implicitly denies. They claimed to have fellowship with God, to be without sin, to know God, to abide in God, to be in the light, and to love God. These claims are shown to be false in that the opponents' ethical conduct is inconsistent with their assertions about themselves. They walk in darkness; they sin; they hate their former brethren; they do not obey God's commandments, nor do they walk as Christ walked.

Most of these claims contain words and phrases that are used antithetically in the Fourth Gospel,[1] and we shall be treating them in the sections that follow. The issue here is whether they appear in the Fourth Gospel antithetically *as claims*, made by opponents of Jesus and the disciples, claims which the author of the Fourth Gospel denies. Only the claim to know God is common to both the epistles and the Gospel.[2]

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[1] The only exception is κοινωνίαν ἔχειν which is unique in the NT to I John; Brooke, *Epistles*, p. 8.

[2] The opponents of Jesus never claim to be without sin (though Jesus does, 8:46), to abide in God (though Jesus and his disciples do, cf. 15:1-10), or to love God (though Jesus does, 14:31). The Fourth Gospel makes clear that any claim on the part of John the Baptist's followers that John was "the light"is untrue (1:8), and those who claim, "We see," are still blind (9:39-41). But these are the only claims made and denied by opponents of Jesus in the Fourth Gospel which are also like claims denied in the epistles of John. Other claims denied by Jesus' opponents appear in the Fourth Gospel which have no parallel in the letters: to know where Jesus comes from (7:27f), to be free (8:31-36), that Jesus has a demon (10:20-21), that "I will lay down my life for you" (Peter's claim; 19:10-11), and that Jesus is the King of the Jews (19:14-15).

In John 8:33 "the Jews" claim to be descendants of Abraham, a claim which Jesus allows (8:37), but he quickly contrasts "my Father" and "your father" (8:38). The Jews repeat that "Abraham is our Father," but Jesus now implicitly denies their claim by contrasting their hatred of Jesus with Abraham's approval (8:39-40). "You do what your father did," Jesus says, which leads his opponents to claim God as Father (8:41), a claim which Jesus denies on the grounds that his opponents, if they were of God, would recognize him as God's emissary (8:42). Rather, Jesus tells them, "You are of your father the devil" (8:44). . . ."you are not of God" (8:47). Jesus recognizes that "you say [of the Father] that he is your God," but, Jesus asserts, "You have not known him; I know him" (8:54-55). It is precisely this claim and its denial that is found in the Johannine letters (e.g., I Jn. 2:3-4).

B.2. Love/hate, love/not love, and love/fear were a group of related antitheses which occurred with considerable frequency in the letters of John. Loving and hating one's brother is the subject of I Jn. 2:9-11; 3:10-15, and 4:7-8,20. It is a contrast that, for the Elder, separates the true Christians from those who claim to be but are not. Just as a correct christology is the doctrinal test of orthodoxy, so love of the brother is the ethical test of orthopraxy.[1] Loving and not loving the world

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[1] See Stagg, "Orthodoxy and Orthopraxy in the Johannine Epistles," pp. 423-432. An issue of controversy is whether the love command in the epistles is limited in its application to the believing community or may be understood as love for the neighbor, generally. See Schnackenburg, *Johannesbriefe*, pp. 120-121, and Gilles Quispel, "Qumran, John, and Jewish Christianity," in *John and Qumran*, ed. James H. Charlesworth,

UMI

are contrasted in 2:15, and love and fear in 4:18. Love is a major concern of the Elder.

In the Gospel, love and/or hate appear antithetically in six passages, but in only one of them is love for the brethren set over against hate (15:17-19). The disciples are commanded to love one another, in contrast to the world which hates them. Significantly, three of the passages deal with love for Jesus (7:7; 14:23-24; 21:15-17), and this is consistent with the predominant christological focus of the Gospel. The remaining two texts treat Jesus' care for his sheep, in contrast to the hireling's action (10:13,15) and loving/hating one's own life (12:25). There is no place in the Gospel that corresponds to I Jn. 2:15 (loving/not loving the world) or to 4:18 (love/fear).

Though the love command is given (13:34) and emphasized (15:17) in the Gospel, there is nothing there like the repeated stress on love of the brother. It is the division of the brethren in the epistles that has caused this to become a major theme. The Gospel's concern for loving or not loving Jesus does not appear in the epistles. Only 4:20, which speaks of loving God and the brother interconnectedly, is similar.

B.3. A major contrast in the letters of John was the opposition of truth to lie, error, and deception. The opponents of the Elder, in their claims about themselves, "lie and do not live according to the truth" (1:6). They "deceive" themselves,

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pp. 143-144, for the former view. Bultmann, *Epistles*, pp. 65-66, disagrees. Cf. Dodd, *Epistles*, xlv-xlvii for an attempted reconciliation of the two views.

and the truth is not in them (1:9; 2:4-5). By their "heretical" christology they show that they are liars, who are not of the truth (2:21-22), who possess not the spirit of truth but the spirit of error (4:6). They make God a liar because they do not believe that his testimony to Jesus, his Son, is true (5:7-10). The faithful Johannine Christians, however, follow the truth (II Jn. 4) not the deceivers (II Jn. 7) and have received the spiritual χρῖσμα which is true and is not a lie (I Jn. 2:26,27).

The truth/error dichotomy and variants of it occur in the Fourth Gospel, though the perspective is different and the use of the antithesis less frequent. Jesus is ἀληθής and there is no ἀδικία in him (7:18). His testimony is true, contrary to the Pharisees' charge (8:13-14). Jesus tells the truth, in contrast with the devil, who lies and is the "father of lies" and the father of Jesus' adversaries (8:44-45). The latter also are liars (8:55) but Jesus keeps God's word.

It appears that the function of truth/lie and its variants in both the epistles and the Gospel is to separate two opposing groups. In the Gospel it is Jesus and "the Jews;" in the epistles, the Johannine Christians and the schismatics. The same antithetical language is employed in the two different situations, a pattern which we have seen often.

B.4. Know/not know appears in I John in several passages. As the claim to know God, already discussed above in relationship to the Fourth Gospel, it appears in 2:3-4. In 2:20-21 the believers "all know;" indeed the author wrote not because they did *not know* the truth, but because they *know* it. In 3:1-6,

UMI

there is a repeated contrast between what the community knows and what those outside it do not. The world does not know either the believers or Jesus (3:2,6). The Johannine Christians, however, know that Jesus appeared once to take away sins (3:5), and they know that when he returns, they shall be life him (3:2). In 4:7-8 those who love *know* God, but those who do not love do *not know* him. The repeated claims and assurances on the part of the community and its spokesman to know (e.g., in chapter five alone, 5:2,13,15 [twice],18,19,20 [twice]) often imply a counter-assertion by them that their secessionist opponents do *not know*.

This contrast not only appears in the Fourth Gospel in the passage which we have discussed, but occurs several times elsewhere with a variety of objects, including God (7:28-29; 8:19,55; 17:25), Jesus (8:19; 10:4-5), and the Spirit (14:17). It clearly involves a special quality of knowledge that separates Jesus and his disciples from "the Jews" and "the world." Thus, it performs the same function as in the letters. The true believers are distinguished from the false, the "heretics."

B.5. We grouped together, perhaps in a somewhat loose association, the four antitheses: sin/not sin, righteous/unrighteous, good/evil, and obey/disobey. These constituted our seventh principal polarity in the Johannine letters. The author of I John appeared to say rather contradictory things about sinning and not sinning (Cf. 1:8-10 with 3:6,8-9), but by this contrast he intended to distinguish two groups, his own "ortho-

UMI

dox" community from the "heretical" secessionists.[1] This is also the case with the companion antitheses. The righteous person is the one who does right by loving his brother (3:7, 10), which the opponents have not done. They have demonstrated their lack of love, and therefore, of righteousness, by their schism. Similarly, the good/evil dualism follows immediately upon the castigation of Diotrephes (III John 11) and serves to contrast Gaius and Demetrius, the Elder's supporters with Diotrephes. Finally, obeying (τηρεῖν) God's commands is contrasted with disobeying them, in I Jn. 2:4-5, as the test of knowing and loving God.

The sin/not sin and good/evil antitheses appear in the Fourth Gospel, though they play a subordinate role. Two of the three passages that use ἁμαρτία antithetically (9:41; 15:22; cf. 20:23) do so, as in I John, to distinguish the opponents of Jesus from others. The Pharisees, because they reject Jesus while claiming to "see," have sin (9:41), in contrast with the formerly blind man who believes. "The world," because Jesus has come and spoken it, has its sin without excuse. If Jesus had not come, it would not have sin (15:22). Righteousness and sin occur together in John 16:8-10. The disciples, who will receive the Spirit, contrast with the world, which will not. The Spirit in the disciples will then convict the world of sin, righteousness, and judgment, in view of its rejection of Jesus and his departure from the world.[2]

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[1] See Bogart, Perfectionism, passim.

[2] But there is no explicit righteous/unrighteous contrast.

κακός and καλός appear antithetically in the trial of Jesus (18:23), concerning how Jesus has spoken. Similarly the ἔργα καλὰ of Jesus are contrasted with what "the Jews" see as his βλασφημία (10:32-33). There are two resurrections (5:29), one for οἱ τὰ ἀγαθὰ ποιήσαντες , the other for οἱ τὰ φαῦλα πράξαντες . Related to this is the dual reaction to Jesus as the light of the world. ὁ φαῦλα πράσσων hates and flees the light, but ὁ δὲ ποιῶν τὴν ἀλήθειαν comes to the light (3:19-21).

Finally, with regard to the antithesis obey/disobey, a direct and full parallel occurs in John 14:15,21-24. Keeping Jesus' commands and words is the test of the disciple's love. The same contrast is also strongly implied in 8:51,55. Those who keep Jesus' word will not see death, and Jesus himself, unlike his opponents, keeps God's word.[1]

Thus, we may conclude that there is in the Fourth Gospel a background for the use in the epistles of at least three of these antitheses, though the specific application of them differs with the changed historical circumstances of the two writings.

B.6. The last of the antitheses of the epistles to occur four to six times was μένω ("remain," "abide") and its contrasting partners: παράγεται, "pass away" (2:17); ἐξῆλθαν , "went out" (2:19); μεταβεβήκαμεν , "passed out of" (3:14); and προάγων, "go ahead," "go too far" (III Jn. 9). As we saw, μένω is almost always a positive term. It is what the Elder wants the Johannine Christians to do.[1]

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[1] Cf. also 15:10,20 which also have the full antithesis barely below the surface of the text.

μένω stands in contrast to παράγω in 2:17. The world passes away (παράγεται) and its desire, but the one who does God's will remains (μένει) forever. In 2:19 the schismatics went out (ἐξῆλθαν) from us, whereas if they had been true members of the community, they would have remained (μεμενήκεισαν ἄν). The faithful Christian is the person who abides (μένων) in the doctrine of Christ but the deceiver goes ahead or goes too far (προάγων).[2] He does not abide in the doctrine (II Jn. 9). Finally, in 3:14, the "orthodox," who practice love, can say, "We have passed out of (μεταβεβήκαμεν) death into life. Those who do not love remain (μένει) in death."

In the Fourth Gospel μένω occurs forty times.[3] It is an important term for Johannine theology,[4] and is used in six passages in an antithetical manner. As in I Jn. 2:17, the idea of "remaining for ever" occurs antithetically in Jn. 6:27, 8:35, 12:34, and possibly 21:22-23.[5] There is"food" that

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[1] μένω is used twenty-six times in the epistles, only once negatively (3:14). On the varied uses of μένω in the epistles, see Heise, Bleiben. Menein in der johanneischen Schriften, pp. 104-170. The sociological importance of the term will be discussed in chapter six.

[2] Arndt and Gingrich, Lexicon, p. 709.

[3] Brooke, Epistles, p. 232.

[4] Brown, John I-XII, pp. 510-512; idem, John XIII-XXI, pp. 659-684. Cf. Schnackenburg, "Zu den joh. Immanenzformeln," Johannesbriefe, pp. 105-110.

[5] But in none of the cases is μένω contrasted with παράγω. Indeed none of the antithetical uses of μένω in the epistles are actually paralleled in the Gospel.

UMI

perishes (ἀπολλυμένην) and "food" that endures to eternal life (μένουσαν εἰς ζωὴν αἰώνιον ; 6:27). In 8:35 a slave and a son are contrasted. The former does not continue (οὐ μένει) for ever, but the latter does (μένει). The popular expectation that "the Christ remains forever" seems to the crowd in conflict with Jesus' claim that the Son of Man must be lifted up (δεῖ ὑψωθῆναι ; 12:34).[1] In 21:22,23 there is evident a controversy over whether the beloved disciple will "die" or will "remain until I come."

The closest parallel in the Gospel to II Jn. 9, about abiding in the διδαχῇ τοῦ Χριστοῦ and not "going too far," is in 15:4-7. There Jesus commands the disciples to abide in him in order to be fruitful. If they do not abide, they can do nothing, but are withered branches fit only for the fire. Abiding in him is to let his words abide in oneself (15:7), which is similar to continuing in Jesus' word (8:31), in order to know the truth. John 5:24 closely parallels I John 3:14, about passing from death to life, but μένω does not occur there.

Finally, while the antithesis of I Jn. 2:19 (μένω / ἐξέρχομαι), which described the secessionist opponents, does not occur in the Fourth Gospel, and though there is no μένω passage in the Gospel wherein the separation of two parties occurs, there are nevertheless, two uses of μένω that are suggestive. In 8:35 the slave ("a sinner," 8:34) does not continue in the master's (the Father's) house for ever (οὐ μένει. . .εἰς τὸν αἰῶνα), but the son does. The faithful remain, while the sinners do not. In 15:6, those who do not "abide" in Jesus are cast out (ἐβλήθη ἔξω),[1] to wither and be destroyed. We should also note the withdrawal of some of Jesus' disciples in 6:66, though μένω is not used here.

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[1] On the special meaning of ὑψοῦν, see Vincent Taylor, The Atonement in New Testament Teaching, 3rd, ed. (London:

Thus, though μένω is used antithetically in the Gospel, and while some of its occurrences are suggestive of expressions in the letters, they have no precise parallel there. The antitheses of the letters appear to derive primarily from the historical situation.

C.1. Among the contrasts occurring two or three times in the Johannine epistles, the first we considered in chapter two was: believe, confess/not believe, not confess, deny, test. While the object of this contrast in I Jn.1:8-10 is sin (some confess; others say that they have not sinned), it is uniformly a matter of christology in the other passages (2:22-23; 4:2-3,15; 5:10-12; II Jn. 4-8).[2] The schismatics deny that Jesus is the "Christ," that he has "come in the flesh," that "Jesus is the Son of God," and God's testimony that eternal life is in the Son, Jesus. Belief or disbelief, confession or denial, of this christological doctrine is the main issue, outside the schism itself, in the disagreement between the Johannine Christians and the seceders.

This is very much in line with the christological focus

Epworth, 1958), pp. 146-148.

[1] The blind man was "cast out" (ἐξέβαλον αὐτὸν ἔξω)of the synagogue in 9:34.

[2] In 4:1 the believe/test contrast occurs. It has no parallel in the Fourth Gospel.

UMI

of the Fourth Gospel.[1] Believing and not believing is nearly always centered on Jesus and is a decisive response, a matter of life and death. But it is never an issue of incarnation. "The Jews" or others are not criticized for failing to believe that the Christ has come in the flesh. It is, rather, as we have already seen, a controversy over Jesus' status as the Jewish Messiah and his relationship as Son of God. Thus, though the believe/not believe antithesis is important in both works, and though it is christologically focused in both, the specific content of the christological issue is different.

C.2. παρρησία occurs in two passages in I John in an antithetical way. As "confidence" it is contrasted with "shame" (αἰσχυνθῶμεν) in 2:28 and with "condemn" (καταγινώσκῃ) in 3:19-21. It also appears antithetically in the Fourth Gospel, but not with either of the preceding verbs. Instead, its usage is usually adverbial with ἐν , and its meaning is normally "plainly," "openly," or "publicly."[2] Its contrasting partner is most often ἐν κρυπτῷ (7:4; 18:20).

C.3 The references to hospitality ("greet," "support," "receive") which occur in II Jn. 10-11 and III Jn. 5-8,9-10[3]

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[1] For a list of the many passages in which this antithesis occurs in the Fourth Gospel, see chapter three, A.2.

[2] Arndt and Gingrich, Lexicon, pp. 635-636.

[3] The Greek words involved are λαμβάνω and χαίρω . λαμβάνω is used antithetically in the Gospel, but not in the sense of giving hospitality, but rather as "receive/not receive" in the sense of believe/not believe; cf. 1:11-12; 3:32-33; 5:43. It is used dualistically with respect to the Paraclete in 14:16-17. χαίρω, in the sense of welcome or greeting, occurs in the Fourth Gospel only in the soldiers' mockery of Jesus, "Hail, King of

UMI

are circumstantial and incidental. They have no substantial parallel in the Gospel of John.

C.4. The concept of "having" God or the Son appeared in I Jn. 2:23, 5:12, and II Jn. 9. In the first and third passages whether one has the Father and the Son is made dependent upon a correct, christological confession. In 5:12 having the Son and having life are contrasted with the exact opposites. But no such antithesis occurs in the Fourth Gospel, though the idea that a correct relationship with God is dependent on faith in the Son (Jesus) is, as we have seen, an important concept.

C.5. The next antithesis is death/life. In I John death is the state or condition of all people. But those who love their Christian brothers have passed out of death and into the sphere of life, eternal life. Those who do not so love remain in the realm of death (3:14-15). The transition from death to life was made possible because out of love God sent his Son into the world to provide the expiation for its sins (4:9-10). Life, then, is available only in the Son. Apart from him, one remains in death (5:11-12). This is also why it is important to abide in the true doctrine of the Christ, so that one does not lose one's eternal reward (II Jn. 8-9), as do those who sin unto death (ἁμαρτία πρὸς ϑάνατον). Not even their brethren's prayers can restore them to "life" (5:16).

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the Jews" (19:3). As a term for "rejoice" or "be glad," it does appear antithetically in 16:20-22, in contrast to "weep," "lament," and "be sorrowful."

UMI

The Gospel of John also has death/life and several variants as a common antithesis. Passing from the realm of death to life, as in I John, does not await the eschatological day, but is a present possibility for all who believe (John 5:24). On unbelievers the divine wrath remains (3:36). The connection of loving the brethren and passing from death to life does not appear in the Gospel, but the emphasis on the saving role of the Son (3:16) is the same in the two sources, though ἱλασμός, which appears twice in the epistle (2:2; 4:10), does not occur in the Gospel.[1] Life or death as the eternal consequence of a decision for or against the Son is a theme of the Gospel also (3:18,36; 5:39-40; 6:53; 8:24; 11:25). The maintenance of correct doctrine and the problem of mortal sins are concerns of the epistle alone.[2]

C.6. See/not see, blind is a motif that occurs three times in I John and is also a major antithesis of the Fourth Gospel. In the epistle, in 2:11, it is stated that the person who hates his brother has been blinded by the darkness. It is implied that he who loves his brother "sees," and it is affirmed that such a person "abides in the light." The full antithesis occurs at 4:12-14, while "no man has ever seen God," "we have seen" his Son. The visible brother is compared with the invisible God in 4:20.

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[1] Cf. however 1:29 ". . . the lamb of God who takes away the sins of the world." See also Jn. 11:51-52 . On the christological implications of Jn. 1:29, see Schnackenburg, John, I, pp. 297-301.

[2] And, they are among the indications that the epistles reflect the concerns of a later period than the Gospel.

In John 9, seeing and being blind are contrasted, but nowhere in the Gospel are darkness and blindness brought together, as are seeing and light. We have already seen that in 9:1-5 these related metaphors appear together. I Jn. 4:12-14 is clearly preceded by John 1:18 and 6:46. No one has seen God, or the Father, but Jesus has (6:46) and has made him known (1:18). But there is no parallel to the idea of God's invisibility being tied to the presence and visibility of the brother, as in I Jn. 4:20.

C.7. Among these less frequent antitheses of the Johannine epistles is also light/darkness. It occurs in just two passages: "God is light and in him is no darkness at all. . . ." and ". . . we walk in darkness. . . .we walk in the light. . . ." (1:5-7). In 2:8-11, "darkness is passing away and the true light is already shining." Being "in the light" and "in the darkness" and "walking in the darkness" vs. "abiding in the light" are also contrasted.

In the Gospel, Jesus (not God) is the light (1:4-9) and the light of the world (8:12; 9:5; 12:46). But this is not used antithetically, to the effect that there is no darkness in him. Rather his presence in the world as light causes a division between those who come to the light and others who remain in darkness (3:19-21; 12:35-36). "Walking in darkness" appears antithetically to "have the light of life" (8:12) and to "walk while you have the light" (12:35).[1]

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[1] Cf. also blindness/light, sight in Jn. 9:1-5.

UMI

Clearly, the light/darkness motif is paralleled in the Gospel.

C.8. The final antithesis in this category of frequency is write/not write which occurs at the end of both of the smaller epistles (II Jn. 12; III Jn. 13). The author says that though he has much to write, he prefers not to write but to pay his readers a personal visit. There is a formal parallel in John 19:19-22 and 20:30-31. The content is different, but in the former passage "the Jews" tell Pilate, "Do *not write*, 'The King of the Jews'. . . ," and Pilate answers, "What I *have written* I have written." In the latter case (20:30-31), the fourth evangelist concluded his Gospel by noting that many of the signs which Jesus performed "*are not written* in this book; but these *are written*" so that those who believe in Jesus may have life.

There are eight antitheses that occur only once in the epistles. Rather than treating each one separately, we have decided to show the correspondences with the Fourth Gospel (where they exist) in the following chart.

	I-III JOHN	GOSPEL OF JOHN
D.1.	Has world's goods/has need (3:17)	No exact parallel, but cf. 12:5-8, on "the poor."
D.2.	Imitate/not imitate (III Jn. 11)	No exact parallel, but cf. 13:14-15; 8:40-41,44.

	I-III JOHN	GOSPEL OF JOHN
D.3.	Keep (protect)/touch (harm) (5:18)	No exact parallel, but it is partially present in Jn.17:15. ("keep them from the evil one").
D.4.	Listen/not listen (4:6)	8:47 (full parallel); 9:27 (formal parallel); 9:31 (formal parallel and close similarity in content).
D.5.	New/old (2:7-8; cf., II Jn. 5)	No exact parallel, but cf. 13:34, where the original "new commandment" is found.[1]
D.6.	Perfected/not perfected (in love; 4:12,17-18)	No exact parallel, but cf. 17:23, where the subject is unity.
D.7.	Water and blood/ water only (5:6)	No exact parallel, but the water and blood appear in 19: 34-45 and may be, as in the epistle, an anti-docetic reference.[2]

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[1] Cf. Conzelmann, "Anfang," p. 198; Bultmann, Epistles, p. 27.

[2] Barrett, Gospel, p. 462. The epistle passage treats the water-and-blood concept in an antithetical way. It contrasts two positions: one that advocates a "water only" view of the coming of the Christ, and another, the Elder's view, that insists on the blood as well. The opponents' view is close to that of Cerinthus. See Schnackenburg, Johannesbriefe, pp. 257-260, and Stott, Epistles, pp. 46-50,178-179. See the

	I-III JOHN	GOSPEL OF JOHN
D.8.	Word, speech/deed, truth (3:18)[1]	No exact parallel, but that love should be manifest in obedience and charitable action is thoroughly in accord with the message of the Gospel (3:16; 13:34-35; 14:21-24; 15:10-13; 21:15-17).

Though it is the epistles' own antitheses which are the primary focus of our study (and so we have made use of the Fourth Gospel in order to perceive their possible background), it may also further our understanding of the epistles to notice some of the dualistic expressions of the Fourth Gospel which are not duplicated in the epistles.

A.1.[2] As we have already noted, there is no evidence in the epistles of a conflict between the community and Judaism.[3] Thus, nearly all of the antitheses that emerge out of that controversy, and that are central to the Fourth Gospel, are

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texts on Cerinthus excerpted in Stevenson, *A New Eusebius*, pp. 95-96,119,271-272.

[1] Schnackenburg, *Johannesbriefe*, p. 201, interprets this admonition as anti-Gnostic polemic. Bultmann, *Epistles*, p. 56 n. 55 demurs.

[2] This and the following letter-number combinations now refer to *chapter three*'s "Analysis."

[3] *Pace*, O'Neill, *The Puzzle of I John*, pp. 6-7.

absent from the letters.[1] The only one that carries over, formally, is "world, they/you, me." Here the terms, though, have changed their content. The "world" and "they" no longer refer to "the Jews," but to the secessionist opponents and the realm of demonic and human opposition to God.

A.6. Further, in view of the importance of the ascending/descending, heavenly/earthly, above/below dualistic images in the Fourth Gospel, it is striking that there is no "vertical" dualism in the Johannine epistles. The "coming," "appearing," or "sending" of the Son of God, Jesus Christ, or eternal life is spoken of, but never in language that contrasts an upper, heavenly realm with a lower, earthly one.[2] The Elder's concerns for orthodox doctrine and the unity of the fellowship in love are very much this-worldly. He is historically (horizontally)-minded in that he emphasizes both the importance of the tradition ("what you heard from the beginning") and futuristic eschatology (2:8,18,28; 3:2; 4:17). Christians live within "salvation history," anchored between the two appearings of Jesus Christ (1:1,2; 2:6; 3:2,5,8; 4:9,14; 5:6).

A.7. Another major Gospel antithesis absent from the epistles

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[1] In terms of the "Analysis" this would include all of the categories in A.1. except for A.1.i: "World,they/you,me."

[2] See 1:2; 3:2,5,8; 4:2 (II Jn. 7),10,14; 5:6,20. In 4:5 this world and God, as the divergent realms of the opponents and the faithful, are contrasted, as are God and the world in 5:19. But in neither instance is there "vertical" dualism. In 4:20 the unseen God/visible brother antithesis contains no suggestion that the former is cosmologically "above" the latter.

UMI

is the contrast between Jesus' will, word, authority, or glory, and the Father's. This is due to the difference between a Gospel, narratives about and discourses of Jesus, and a letter to a later generation of established Christians. The literary genre itself precludes Jesus speaking directly about himself.

However, the Elder never employs any antithesis that contrasts his own or Jesus' prerogatives with God's, and it would not be unreasonable to expect him to have done so. Such an argument (e.g., these are not my words, but God's word to you) never appears. He neither describes Jesus' relation to God (a frequent subject) in such terms, nor does he seek to authorize his own teaching or status by appealing to an ultimate, divine source.[1]

B.7,8. Others that do not occur, and it is to be expected, are the contrasts between Jesus and his disciples, and Jesus and other groups. These are limited to the historical particularity of the subject matter of a Gospel. The Elder does not contrast himself or his community with Jesus. Rather, he strongly stresses continuity. Jesus is a model for the believers' conduct (2:6,8; 3:5-7) and is the likeness into which they will be transformed at his coming (3:2).[2]

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[1] The closest he comes to it is in 2:27 and 4:6, with regard to teaching, 4:10 with regard to love, and 5:9 with regard to testimony. There is a similarity in content, but nothing approaching the frequent Gospel pattern, "not my _______, but the Father's. . . ."

[2] The community's tradition depends on first generation contact with the "word made flesh" (1:1-3).

UMI

C.10. Finally, the flesh/spirit dichotomy that occurs twice in the Fourth Gospel (3:6; 6:67) does not appear in the epistles. In 2:16 "the lust of the flesh" (ἡ ἐπιθυμία τῆς σαρκὸς) stands opposed to the Father, and in 4:2, flesh and spirit occur in the same verse, but not antithetically: the true spirit confesses that Jesus Christ came in the flesh.

Let us now sum up the results of our comparison of the antitheses of the Johannine epistles with those of the Fourth Gospel. In many cases in which there was no parallel antithesis, the language or terminology of the epistles could be found in the Gospel. In some cases the Gospel had an antithesis in which one member of the pair was also an antithesis in the epistles, but it was not, therefore, a parallel dichotomy. Where there were differences between the two books, these arose most often from the changed historical situation. In the Gospel it was a conflict between Jesus, Christianity (represented by the disciples), and Judaism. In the epistles, an intra-Christian dispute over christology predominated. Thus, while the form of many antitheses was the same in both books, the content was different. The old referents of some of the terms had changed with the passing of the church/synagogue confrontation and the arrival of the christological controversy within the Johannine community.

Among the less frequent epistolary antitheses, there was a wider divergence from the Gospel, as one might expect. Seven of them can be found there, as we have shown in para-

UMI

graphs C.1 - C.8. and in the chart, but nine of them cannot.[1] Also, we have seen that three of the most frequent (A.1,6,7) and three of the more important but less frequent (B.7,8, C.10) antitheses of the Fourth Gospel do not appear at all in the letters of John.

The Fourth Gospel and the Johannine epistles are products of the same Christian community at two different periods in its history. It was appropriate, then, for us to have studied the antithetical language of the letters in light of the Gospel. The Gospel constitutes the closest conceptual and literary background to the letters, and we have seen that, for the most part, the antithetical language of the Johannine epistles reflects the patterns found there. It remains for us to consider other relevant historical-literary sources for this language (chapter five) and to view it from a sociological perspective (chapter six.)

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[1] Strong parallel: C.1., C.5., C.6., C.7., C.8., D.3., D.4. Insubstantial parallel: C.2., C.3., C.4., D.1., D.2., D.5., D.6., D.7., D.8.

UMI

CHAPTER FIVE

A COMPARISON OF THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES WITH THAT OF OTHER SELECTED SOURCES

Our study of the dualistic language of the Fourth Gospel (chapter three) and our comparison of it with the language of the Johannine letters (chapter four) showed that the two documents share many of the same antitheses to a considerable extent, both formally and materially. Outside the Fourth Gospel antithetical language also occurs in many sources which may be construed as part of the larger cultural and religious milieu of the Johannine epistles: (1) various apocalyptic documents (e.g., Daniel, Deutero-Isaiah, Deutero-Zechariah, I Enoch, the Revelation to John), (2) the Dead Seas Scrolls[1] (especially, the Manual of Discipline-IQS, the War Scroll-IQM, and the Hymns-IQH), (3) the Testaments of the Twelve Patriarchs[2], (4) wisdom literature (e.g., Ecclesiastes, Wisdom of Solomon, Sirach), (5) rabbinic materials (e.g., the Pirkê Aboth), (6) the Odes of Solomon[3], (7) early Christian writings (e.g., the letters of Paul,[1] James, and Ignatius[2]), (8) Gnosticism[3], and much pagan religious-philosophical literature (e.g., the Hermetica[4]). All these contain many antithetical conceptions and expressions that can be paralleled, more or less, in the Johannine epistles.

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[1] Cf. James L. Price, "Light from Qumran upon Some Aspects of Johannine Theology," in John and Qumran, ed. Charlesworth, pp. 9-37.

[2] Cf. Böcher, Der johanneischen Dualismus, who makes extensive use of the Testaments.

[3] Cf. James H. Charlesworth and R. Alan Culpepper, "The Odes of Solomon and the Gospel of John," CBQ 35 (1973), 298-322.

A thorough study of each of these sources and of their relationship to the language of the letters would not only be a formidable undertaking but could not avoid the question of the relation of these various documents to the Fourth Gospel. We would then be face to face with that diversely resolved, hence unresolved, issue of the religionsgeschichtlich setting of the Johannine literature. What path, then, shall we pursue in view of the diversity of the sources and the complexity of the historical problem?

It is generally agreed that the Revelation to John and the Qumran Manual of Discipline (IQS) stand in some particular relationship to the Gospel and letters of John.[1] By selecting the Revelation we thereby include all of the "Johannine" writings in our study and have the benefit of comparison with a document of the apocalyptic genre. In IQS we have a document from contemporary Judaism outside the Christian movement. These sources may also be helpful in furthering our understanding of the sociology of sect and schism which we shall pursue in chapter six.

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[1] See Albert E. Barnett's attempt to trace Pauline influence on John in Paul Becomes a Literary Influence (Chicago: University of Chicago, 1941), pp. 104-152.

[2] Cf. Christian Maurer, Ignatius von Antiochien und das Johannesevangelium (Zürich: Zwingli, 1949).

[3] The problem of the definiton of Gnosticism and of its relation to the Johannine literature is unresolved. On the Johannine epistles and Gnostic influence, see Gaugler, Johannesbriefe, pp. 3-26; Haenchen, "Neuere Literatur," pp. 260-265; Wolfgang Langbrandtner, Weltferner Gott oder Gott der Liebe: Der Ketzerstreit in der johanneischen Kirche (Bern: Lang, 1977), pp. 372-404; Schnackenburg, Johannesbriefe, pp. 29-32; Konrad Weiss, "Die 'Gnosis' in Hintergrund und im Spiegel der Johannesbriefe," in Gnosis und Neues Testament, ed Karl-Wolfgang Tröger (Gütersloh: Mohn, 1973), pp. 341-356; and Wengst, Haeresie und Orthodoxie im Spiegel des ersten Johannesbriefe, passim.

[4] Cf. Dodd, Interpretation, pp. 10-53.

Since all of these writings, the five traditionally Johannine books and IQS, are usually understood to be related to each other, it may be helpful, for the purpose of comparison, to include some clearly non-Johannine writings in our study. We have chosen, to this end, Paul's letter to the Galatians and the letter of James. In Galatians we have a letter that, like I-III John, deals with a polemical situation.[2] James allows us to include a writing from the wisdom tradition of paranesis.[3] Galatians is slightly longer than the three Johannine letters (149vss./133 vss.), while James and I John are nearly the same (108vss./105vss.).

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[1] See Charles, Revelation, Vol. I, pp. xxxii-xxxiv; Barrett, John, p. 113-114; Frank M. Cross, The Ancient Library of Qumran and Modern Biblical Studies (Garden City, N.Y.: Doubleday, 1958, pp. 153-162; William S. LaSor, The Dead Sea Scrolls and the New Testament (Grand Rapids, Mi.: Eerdmans, 1972), pp. 191-205.

[2] Cf. John Knox, "Galatians, Letter to the," IDB, Vol. 2, pp. 338-339; H. Dieter Betz, "Galatians, Letter to the," IDB-SV, p. 352.

[3] Martin Dibelius, James, Hermeneia, rev. Heinrich Greeven, trans. Michael A. Williams, ed. Helmut Koester (Philadelphia: Fortress, 1976), pp. 1-11; Roy B. Ward, "James, Letter of," IDB-SV, pp. 469-470.

Our method will be to present in detailed outline the antithetical language of each of these four sources, so that we will be able to see the entire scope of the language unique to each document. Then, as we did in chapter four, we will discuss each of the major antitheses of the Johannine epistles in its relationship to the four sources. We shall conclude with a brief summary of the results of our wide-ranging comparison.

The Antithetical Language of the Apocalypse of John

There are over fifty different antitheses in the Apocalypse. The number varies depending on how strictly one takes into account verbal variation in enumerating them. In some cases we have grouped together formally different antitheses if they were materially similar. The contrasts in category A occur explicitly in at least ten separate passages, in category B in at least five passages, and in category C in at least two passages. Within each category the pairs are numbered according to decreasing frequency of occurrence. Antitheses which occur the same number of times appear alphabetically.

A. Most Frequent

1. God, Christ, angels of God/opponents
    a. God, Christ/non-Christian human opponents (6:15-16; 11:18; 13:5-6; 14:7,9-10; 16:1-2,6,9-11,21; 17:14; 18:5-8,20; 19:2,15,19)

    b. Christ/certain Christian opponents (2:4,14,16, 20,22-23; 3:3,16)
    c. Angels of God/demonic opponents (12:4,7,9; 20:1,3)

2. Heaven, up/earth, down (3:12; 4:1; 5:3,13; 6:13; 8:1,5; 9:1; 10:1,6; 11:12; 12:4-5,8-10,12-13; 13:13; 14:7; 18:1; 19:3-4; 20:1,9,11; 21:1-2,10)
3. Christians/opponents[1]
    a. Christians/human opponents (2:9; 6:9-10; 11:10; 13:7; cf. 14:11-12; 15:2; 16:6; 17:6; cf. 18:4; 18:20,24; 19:2; 20:9; cf. 21:7-8; cf. 22:14)
    b. Christians/demonic opponents (2:10; 12:10-11, 13-17)
4. Death/life (1:5,18; 2:8,10-11; 3:1-2; 9:6; 11:9,11; 12:11; 13:14-15; 16:3; 19:20-21; 20:4-6,12-15; 21:4)
5. Faithful/unfaithful
    a. Repent/not repent (2:5,16,21; 3:3; cf. 16:9; cf. 18:4)
    b. Confess, hold fast, keep/deny, not hold fast, not keep (2:13,24-26; 3:5,8,10-11)
    c. Worship/not worship (13:12,15; 19:10; 19:20 and 20:4; 22:8-9)
6. Light, day/darkness, night (4:8; 6:12; 7:15; 8:12; 9:2; 12:10; 14:11; 18:23; 20:10; 21:23,25; 22:5)[2]

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[1] This group does not include passages in A.1.b.

[2] Nearly all of these instances of antitheses are of the erismic type, with the possible exception of 21:23,25.

B. Less Frequent

1. Purity/impurity (3:4; 14:4-5; 17:4-6; 19:2; 21:26-27; 22:3,11)
2. First, beginning, Alpha/last, end, Omega (1:8,17; 2:8,19; 21:6; 22:13)
3. Weep, mourn, woe/not weep, not mourn, rejoice (5:4-5; cf. 11:10-11; 12:12; 18:7-8; 18:9,11,15,19 and 20; 21:4)
4. Inside/outside (cf. 4:6; 4:8; 5:1; 15:6,8; s0:3,8; 22:14-14)
5. Harm/not harm (3:10; cf. 6:4; 7:2-4; 9:4,18,20; 11:18)
6. Slave, bound/free, release, loose (6:15; 9:14-15; 13:16; 19:18; 20:2-3,7)
7. Small/great (11:18; 13:16; 19:5,18; 20:12)

C. Least Frequent

1. Thirsty, no water/not thirsty, water (7:16-17; 16:12; 21:6; 22:17)
2. Naked/clothed (3:17-18; 16:15; 18:16-17)
3. Poor/rich (2:9; 3:17; cf. 6:6; 13:16; cf. 18:7; cf. 18:19)
4. Have the seal of God/have not the seal of God, have the mark of the beast (7:3-4 and 9:4; 13:17 and 14:1)
5. Jews/not Jews (2:9; 3:9)
6. Know/not know (cf. 2:17; 3:1,3; 3:15,17; cf. 14:3; cf. 19:12
7. Now/not now (cf. 1:19; 9:12; 11:14; cf. 11:17; cf.

17:8,10,11)

8. Old/new (cf. 11:8; 21:1-2; 21:4-5)
9. Open/shut, sealed, not open (3:7-8; 5:1-3,5)
10. Received/not received (17:12; 19:20 and 20:4)
11. Truth, not deceived/lie, deceived (3:7,9; cf. 14:5; cf. 18:23 and 19:2; 19:20 and 20:3; cf. 22:6 and 22:15)
12. Written/not written, blot out (10:4; cf. 3:5; cf. 13:7; cf. 17:8 and 20:15 to 21:27)

The antitheses of the Revelation to John reveal the conflict situation of the book and some of its most common language. Prominent are conflicts between God's power and rebellious humanity, organized in opposition to God and his people. Both God and "the saints" are often seen in opposition also to demonic forces. As in all apocalyptic literature there is a strong, dualistic contrast between heaven and earth, the realm of glory, light, peace, and victory, and the human scene of misery, darkness, corruption, and destruction.[2] In such a situation Christians are called to be faithful. Final matters, ultimate concerns of life and death, are at stake.

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[1] Elizabeth S. Fiorenza, "Revelation, Book of", IDB-SV, pp. 745-746.

[2] Leon Morris, Apocalyptic (Grand Rapids, Mi.: Eerdmans, 1972), pp. 49-51.

The Antithetical Language of IQS[1]

There are approximately fifty antitheses, depending upon the specificity with which they are counted, in the Qumran Manual of Discipline. We have in three major instances grouped together various terms for the same content, terms which, for the most part, appear in a group of synonyms that stands in contrast to another group of synonyms, in certain passages of IQS.[2] The antitheses in category A occur explicitly in at least ten passages, in category B in at least five passages, and in category C at least twice. Within each category the pairs are numbered according to the decreasing frequency of their occurrence. Antitheses occurring the same number of times appear alphabetically.

A. Most Frequent

1. Good, righteous, holy, perfect, pure/evil, wicked, sinful, rebellious, defiled (1:4-8; 2:2-3,5,14,24-26; 3:1-2,4-5,7,9-11; 4:2,4-5,9-10,19-22,24,26; 5:3-7, 13-14,18-20,24; 7:18-19; 8:2-3,5-11,13,17-18,21-22;

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[1] We have used the fairly literal translation of the Manual of Discipline found in André Dupont-Sommer, The Essene Writings from Qumran, trans. Geza Vermes (Cleveland: World, 1961), pp. 72-103 and the Hebrew texts found in A.M. Habermann, Megilloth Midbar Yehuda (Jerusalem: Machbaroth le-Sifruth, 1959), pp. 59-70, and Eduard Lohse, Die Texte aus Qumran (Munich: Kösel, 1964), pp. 4-43.

[2] IQS 1:21-2:1; 2:1-10; 2:24-3:9; 3:18-4:1; 4:2-14; 4:17-26; 5:1-7; 8:1-10; 8:21-9:5; 10:10-22; 11:9-15.

9:3-5,8-10,19,21; 10:10-12,18-19,22; 11:2-3,9-12, 14-15)

2. The Covenant Community/its opponents (1:9-10; 2:2, 2-4,25-26; 3:20; 5:1-2,8-11,14-15,18-20; 9:8,17-18)
3. Truth/perversity, falsehood (3:18-19; 4:2,6,9,17-25; 5:10,25-26; 6:15; 8:9-10; 9:17-18,21; 10:22)
4. Obey God's precepts, commands/disobey, stray from them (1:7-8,12-17; 2:12; 3:5,8; 5:1,9-11; 6:15; 8:15,17; 9:24-25; 10:21)

B. Less Frequent

1. Light/darkness (1:9-10; 2:3,7; 3:3,19-21,24-25; 4:8,11,13; 6:6; 10:1-3,10)
2. Love/hate (1:3-4,9-10; 2:24; 3:1,26; 4:1,5; 5:25-26; 9:16,21)
3. Depart,send away/approach, return (6:16,19,22,25; 7:2-3,5,16-17,19,21,25; 8:18-19,22-24; 9:1; 10:13)
4. Bless, favor/curse, punish (2:1-11,13,16; 3:14-15, 23-24; 4:7,12; 10:19-21)
5. Life/destruction (2:3-4,6-8,15-17; 4:7-8,12-14,19)

C. Least Frequent

1. Depart/cling to (1:4-5; cf. 1:15; cf. 2:9; 2:15, 17-18; 5:1)
2. God/Belial (1:16-19,21-24; 2:2-5; cf. 2:11-12)
3. Lower, demote, down/higher, promote, up (2:23; 5:23-24; 6:2; 10:14)
4. Hidden/revealed, see (5:11-12; 8:11-12,15; 9:13,17; 11:6

UMI

5. God's mercy/man's sin (1:19-2:1; 11:7-15)
6. Sin knowingly/sin inadvertently (7:3-5; 8:22,24, 26; 9:1)
7. Establish/not establish, flee (8:5,8; 11:10-13)
8. Fear of God, faith/impiety, blasphemy (4:2-4,9,11)
9. Humility/pride (4:3,9; 11:1)
10. Right/left (1:15; 3:10)
11. Wisdom/folly (4:3,10,24)

The antitheses of the Manual of Discipline strikingly reveal the concerns of the Qumran community.[1] They are the elect, God's chosen people. They alone can obey the law perfectly. They are guided by the Spirit of truth and are the sons of light. Though they have sinned, God has had mercy on them, and will bless them with life, for they cling to his covenant, seeking purity with a humble and loving heart.

But outside the community there is no salvation. Its opponents, children of darkness, are guided by the evil Spirit of perversity. They do not follow God's precepts but rebel against the truth. Even those within the community, who fail the test, may be sent away without opportunity of return. God will curse all those whose ways are defiled and sinful with eternal destruction in realms of darkness, and the covenant community is to hate them with a perfect hatred, as God does.

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[1] On the theology of the Qumran sect, see Herbert Braun, Qumran und das Neue Testament, 2 vols. (Tübingen: Mohr, 1966), 2: 1-342; Huppenbauer, Der Mensch zwischen zwei Welten, passim; La Sor, Dead Sea Scrolls, pp. 44-130; A.R.C. Leaney, The Rule Qumran and Its Meaning (London: S.C.M., 1966), pp. 17-107; Osten-Sacken, Gott und Belial, passim; Helmer Ringgren, The Faith of Qumran: The Theology of the Dead Sea Scrolls, trans.

UMI

The Antithetical Language of Galatians

There are approximately forty different antitheses in Paul's letter to the Galatians, depending upon how one counts them. Some of the contrasts below represent groups of like antitheses expressed in different words. Only one antithesis occurs in ten separate passages (category A). Those in category B occur in at least five places, while those in category C occur at least twice. We have followed our usual procedure for enumerating the various contrasts.

A. Most Frequent

    1. Galatians, Christians/opponents

        a. "the Judaizers"[1] (1:7-9; 4:17,28-29; 5:7,10)

        b. "the curse of the law" (3:13; 4:5)

        c. "the present evil age," "world" (1:4; 6:14)

        d. "the elemental spirits" (4:3,8-9)

        e. "one another" (5:14; cf. 5:26; cf. 6:4)

B. Less Frequent

    1. God or Christ/"opponents"

        a. God's or Christ's action/man's action

            (I.) the gospel (1:1,10-12)

E.T. Sander (Philadelphia: Fortress, 1963), and Geza Vermes, The Dead Sea Scrolls in English, second edition (Baltimore: Penguin, 1975), pp. 34-52: idem, The Dead Sea Scrolls: Qumran in Perspective (Cleveland: Collins-World, 1978)

[1] Just who the Judaizers are is contested. For a recent survey of the options, see Franz Mussner, Der Galaterbrief, HTKNT, Band 9 (Freiburg: Herder, 1974), pp. 11-29.

(II.) "who lives" (2:20)

(III.) knowing (4:9)

b. God, Christ/Christians (1:6; 5:4)

c. God/"no gods" (4:8-9)

2. Paul/opponents

a. Paul's gospel/another gospel (1:6-9; 5:7-8,10)

b. Paul/early church (1:13,23)

c. Paul/"false brethren" (2:4-5; 6:17)

d. Paul/Cephas (2:11)

e. Paul/Galatians (4:12,14,16)

3. Law, works of the law/promise, hearing with faith, faith in Christ (2:16,21; 3:2,5-12,17-18,21-25; cf. 4:23; cf. 4:28-29; 5:4; cf. 5:6; cf. 6:15)

4. Gentile, uncircumcised/Jew, circumcised (2:7-9; cf. 2:12; 2:14-15; 3:28; 5:6; 6:15)

5. Spirit/flesh (3:3; 4:29; cf. 5:13; cf. 5:14-15; 5:16-17; cf. 5:18; 5:19 and 22; cf. 5:19-21 to 5:22-23; 5:24-25; 6:8; cf. 6:13-14)

C. Least Frequent

1. Freedom, not under custodian, son, heir/slavery, confined, under custodian (2:4; 3:23-26,28; 4:1-3, 5-7; cf. 4:8-9; 4:22-26,30-31; 5:1)

2. For a good purpose, ratify/for no good purpose, nullify(2:21; 3:15,17; 4:17-18)

3. Life/"death" (1:1; 2:19-20; 6:8)

4. Truth, not deceive/false, insincerity, deceive (2:4-5,13-14; 6:3,7)

5. Bless, favor/curse, accursed (1:6,8-10; 3:9-10,13-14)

6. Circumcision-uncircumcision/"faith working through love," "a new creation" (5:6; 6:15)
7. Justified/not justified (2:16,21; 3:8,11)
8. Receive/not receive (1:9,12; 4:12,14,16)
9. Sinner/righteous (2:17-18; 3:21-22; cf. 6:1)
10. Something/nothing (2:6; 6:3)

Galatians' antitheses reveal the central concerns of the letter.[1] Paul writes to them troubled by "the Judaizers," who are disturbing the church by insisting on circumcision and "works of the law." For Paul, these matters are somehow tied in with "the elemental spirits of the universe" (τὰ στοιχεία τοῦ κόσμου).[2] Thus, the opponents of the Galatians are in the forefront. Like I John, Galatians is a polemical letter, addressed to Christians who are in danger of being swayed by an "heretical" group.

It is important to Paul to emphasize that his preaching, which is at issue, is from God, has direct divine warrant, and is not merely a derived, traditional teaching. To reject it is to be "deserting him who called you" and "severed from Christ." There is actually, Paul asserts, no other gospel that the one he preaches. He who once opposed the earliest Christians, now for the sake of the gospel, has opposed "false brethren" in Jerusalem and even Cephas at Antioch.

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[1] On the theme of Galatians, see Pierre Bonnard, *L'épître de saint Paul aux Galates* (Neuchatel: Delachaux et Niestlé, 1953), pp. 12-13; Ernest DeW. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC (Edinburgh: T.& T. Clark, 1921), lvii-lxv; Knox, "Galatians," pp. 339-341; M.-J. LaGrange, *Saint Paul: épître aux Galates* (Paris: Gabalda, 1950), pp. xxix-lxxviii; and Mussner, *Galaterbrief*, pp. 11-29, 71-76,421-423.

[2] See the long discussion on the "elemental spirits", with a survey of scholarly opinion, in Mussner, *Galaterbrief*, pp. 290-303. They appear to be, in Galatians, *personified* heavenly powers, associated with the law (cf. Col. 2:18,20). Cf. Paul L. Hammer, "Element (Elemental Spirit)," *IDB*, Vol. 2, p. 82.

The heart of the matter is whether one enters a right relationship with God (is justified) by "works of the law" or by faith in Christ, and Paul employs several illustrations over many verses to press home his conviction that the gospel is the good news that God receives man as righteous, not by works, but by faith in the redeemer, Christ, and in his death on the cross. Gentiles need not receive circumcision, indeed must not rely on it, to be justified. That is, they do not have to become Jews to be right before God. Thus, they are freed from the bondage of the law, freed to live by the Spirit and not according to the flesh. Most of the antitheses of the letter to the Galatians focus on these central Pauline themes.

The Antitheses of the Letter of James

There are approximately forty antitheses in the letter of James, depending on how one counts them. Several of the contrasts below represent a collection of separate antitheses into one like grouping. No antitheses in James occurs ten times or more. Those in category A occur in at least six passages, those in category B in at least three, and those in category C at least twice.[1] Within the categories, they are enumerated according to decreasing frequency, or alphabetically, where they occur the same number of times.

A. Most Frequent

1. Perfect, good, righteous, pure/imperfect, evil, sinful, vain (1:4-5,13,17,20-21; 2:4,7; 3:2,6,8,13, 16-18; 4:8, 16-17)
2. Mercy, gift, bless, grace, save, not kill, not judge/no mercy, reproach, tempt, curse, oppose, kill, judge (1:5,13,17; 2:11,13; 3:9-10; cf. 3:14; 4:6,12; cf. 5:6; 5:9,11; cf. 5:20)
3. Christians/opponents
    a. one another (4:1,11; 5:9)
    b. trials, testing (1:2-3,12)
    c. devil (4:7)
    d. the law (4:11)
    e. world (1:27)
4. God/opponents
    a. God's action/man's action
        (I.) tempting (1:13-14)
        (II.) righteousness/anger (1:20)
        (III.) judging (4:11-12)
    b. God/devil (2:19; cf. 3:15; 4:7)
    c. God/world (4:4; cf. 2:5)
    d. God/proud (4:6)
    e. God/rich (2:7)

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[1] C.6,7, and 8 occur in one extended passage.

B. Less Frequent

1. Do well, doers of the word, keep the law/commit sin, fail, hearers of the word only, judge the law (1:22-23,25; 2:8-11; 4:11,17)
2. Poor, lowly brother, righteous man, have bodily needs/the rich, not supply bodily needs (1:9-10; 2:2-3,5-6,15-16; 5:1,6)
3. True, know, not deceived/false, not know, deceived, error (1:16,18-19,22,26; 3:14,17; cf. 4:13 and 15; 4:14,17; 5:19-20)
4. Above, heaven, rise/down, earth, fall (1:11,17; 3:15; 5:12)
5. Die, dead, perish, vanish/live, profit, endure (1:10-12,15; 2:14,16-17,26; 4:14; cf. 5:20)

C. Least Frequent

1. Draw near, bring back/flee, wander (4:7-8; 5:19-20)
2. Exalt, proud/humble (1:9-10; 4:6,10)
3. Laugh, cheerful/mourn, suffer (cf. 1:2; 4:9; 5:13)
4. Peace/war, fight, disorder (3:16-18; 4:1-2)
5. Receive/not receive, sent away (1:7,12; 2:25)
6. Faith with works/faith without works (2:14,17-18, 20-26)
7. Partiality/no partiality (2:1,4,6,9)
8. Patience/grumbling (5:7-11)

Though there is much antithetical language in the letter of James, our analysis reveals that it is less focused than in any of the previous writings with which we have been concerned.

No particular group of opponents appears to be in mind, though the author expresses strong animosity toward the rich and toward those whose faith does not find expression in charitable works.[1] Christians must undergo trial, but such testing, patiently endured, is beneficial and will result in the development of "the perfect man" and secure life beyond death. So, in keeping with the tone of a parenetic treatise, James counsels and admonishes his readers in general terms to become mature, virtuous, obedient, loving, meek, reverent, and righteous. Whatever is not like these he eschews.

A Comparison of the Antitheses of the Epistles of John with Those of the Revelation, IQS, Galatians, and James

A.1.,2.[2] We saw in the letters of John that a specific group of opponents was continually in view. The author repeatedly warns against them, calling them false prophets, liars, deceivers, and children of the devil, and he criticizes specific aspects of their behavior, e.g., hating, leaving the community. He sees behind their activity the power of the evil one in the world, and the world is often viewed negatively as hostile to the Christians and to God. He draws a clear distinction between the community (of God) and those outside it (not of God, "the heathen"). God is on the side of the faithful Johannine Christians. He opposes the devil, the world, and the spirit of antichrist, and through Christ, the believers have already overcome all their demonic and human opponents.

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[1] On the historical setting of James, for which there is little data in the text, and the principal concerns of the epistle, see James B. Adamson, The Epistle of James, NICNT (Grand Rapids, Mi.: Eerdmans, 1976), pp. 22-39; Albert E. Barnett, "James, Letter of," IDB, Vol. 2, pp. 794-798; Dibelius, James, pp. 39-50; and E.M. Sidebottom, James, Jude, and 2 Peter (London: Nelson, 1967), pp. 1-3,19-24.

[2] The system of letters and numbers refers to our description of the antitheses of the Johannine epistles found in chapter two.

In the Apocalypse the Christians are being persecuted by the Roman State,[1] so, as one might expect, many of the antitheses of the Revelation reveal this conflict situation. As in I John, also, God fights for the faithful enabling them, as they persevere, to be victorious over their mutual human and demonic adversaries. One of these powers is called the false prophet, and he rises up to deceive mankind. As in I John, the evil one, the devil, is behind the opposition to God and his people. Though "the world," per se, is not used in an antithetical way in the Revelation, it is clear that all the powers of earth will, in the end, coalesce to rebel against God and make war upon him. The "saints" are sharply distinguished, by their loyalty to God and their suffering for his sake, from the rest of humanity. Christians have "God's seal," while the others receive the "mark of the beast."

In the Manual of Discipline the covenant community is set over against those who do not enter the covenant, the unfaithful, the men of Belial, children of darkness. The two spirits[2] which govern mankind divide all people into two opposing camps until the end of time, when God will ensure the triumph of truth over perversity. The warnings against the ways of the wicked are in the same vein as the Elder's warnings against the secessionists, and as in I John, the Qumran sect is assured that the way they have chosen is true, right, and virtuous.

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[1] G.B. Caird, A Commentary on the Revelation of St. John the Divine, HNTC (New York: Harper and Row, 1966), p. 162.

[2] On the two spirits in IQS, see Leaney, Rule of Qumran, pp. 37-56.

In Galatians, a specific group of opponents is in Paul's mind, a group whom we have called, with tradition, the Judaizers. Though not secessionists, they are engaged in influencing the community to adopt beliefs and practices to which Paul is opposed, and, as in I John, he has them in view throughout the letter. They trouble, persecute, and hinder Paul and the Galatian church, attempting to deceive them concerning the truth of the gospel. To desert that gospel would be to desert God and abandon Christ for "no gods," "elemental spirits of the universe," who are "weak and beggarly." He calls upon them to resist the power of the flesh and to walk in the power of the Spirit. It is not an emphasis of Galatians, as it is in I-III John, Revelation, and IQS, that the world is seen as divided into two opposing camps, the believers and their enemies, the former the children of God and the latter children of the devil. The conflict in Galatians is in this sense, not a cosmic conflict, but one between law and faith, flesh and Spirit.[1]

This is even more so in the case of the letter of James.

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[1] Heinrich Schlier, Der Brief an die Galater, KEKNT, Abt. 7,10 Aufl. (Göttingen: Vandenhoeck and Ruprecht, 1949), p. 78.

No specific groups of opponents, holding heretical views,[1] inspired by demonic powers, is in mind. Nevertheless, one is to keep unstained from the world, and resist the evil one, while drawing near to God. But the devil and God are not seen as involved in a cosmic conflict that is being played out on the stage of human history as in I John, the Revelation, and IQS. The Christian's opponents are not an organized opposition, but are the trials and tests of the righteous poor, who seek to obey God in a defiling world.

B.1. In the letters of John, the Elder alludes to certain specific claims of the opponents by the formulae, "if we say" (1:6,8,10), "he who says" (2:4.6.9), and "if any one says" (4:20). The claims are: to have fellowship with God, to be without sin, to know God, to abide in God, to be in the light, and to love God. The Elder denies that these claims accurately describe the opponents, and he affirms that they are true of his own loyal following. In every case, the behavior of the opponents, and principally, if not exclusively, their schism, is given as the reason why the opponents' claims prove false.

In the book of the Revelation, no such contrasting claims appear. Though, as we shall see, there is a contrast between sinning and not sinning, no claim of sinlessness is being made for either the saints, whose sins, as in I John 1:7-2:2, are cleansed by Jesus' blood (Rev. 1:5),[2] or their

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[1] Sidebottom, James, p. 14.

[2] Charles, Revelation, Vol. 1, pp. 15-16. There is a textual variant, λούσαντι, which would establish the sense of cleansing literally, but the better attested reading by far is λύσαντι, whose sense is "having freed or loosed."

UMI

opponents.

While the Qumran covenanters claim to be walking in the light, to know and love God, and to be perfect (at least some members are said to be so, cf. IQS 8:1), these assertions are not being made as counter-claims to explicit assertions on the part of any group of adversaries.[1]

We come closer in Galatians to a group of opponents who make claims about themselves and their relationship to God. The Judaizers undoubtedly claim to obey God more perfectly than the uncircumcised Gentile Christians who are not following God's revealed will in the law.[2] None of the "Johannine claims" appear in Galatians. Nevertheless, the issue is justification, righteousness, or right standing before God, and, as in I John, a group of "heretics" claims their view of how such a relationship is obtained vis-à-vis Paul's view.

Nothing comparable appears in James.

B.2. One of the common distinctions between the Johannine Christians and the secessionists is that the former love their brothers, while the latter hate them, which they demonstrated by their schism and continued opposition to the doctrine of the incarnation of the Christ. The world also hates the Johannine Christians. Within the community, the Elder calls upon the faithful to be perfected in love, as some, by their fear of punishment on the day of judgment, showed that they were not.

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[1] The Habbakkuk scroll (IQpHab) reveals an active and historically understandable hostility on the Essenes' part toward the Jerusalem cultus (e.g., IQpHab 9:4-5; 12:7-9), and this fact may in part account for the exclusivist, dogmatic temperament of the Qumran sect. See Vermes, Dead Sea Scrolls in English, pp. 53-68, and La Sor, Dead Sea Scrolls, pp. 45-47.

[2] On Jewish Christian devotion to the Torah, see G.S. Duncan, The Epistle of Paul to the Galatians, MNTC (London: Hodder and Stoughton, 1934), pp. xxxvii-xl.

The love/hate, or fear duality does not appear in the apocalypse of John or Galatians.

It does occur in several places in IQS, but not in the same way as in the epistles. God loves the elect and hates the non-elect. The true convenanter does the same.[1] He loves the sons of light and hates, with a perfect hatred, unless they repent, the sons of darkness, the men of the pit. The latter have hated the teachings of knowledge, but the former have loved one another and kept the righteous ordinances of God. Thus, while both the Johannine Christians and the Qumran covenanters are to love one another, only the Qumranians are told to hate their enemies. Nothing is said either in IQS about the hatred of the outsiders for the community. They only hate the community's teaching, or true obedience to God. No fear/love contrast appears in IQS.

In James, ἡ φιλία τοῦ κόσμου is ἔχθρα τοῦ θεοῦ and so one who wishes to be the world's φίλος makes himself God's ἐχθρὸς (4:4).[2] Thus we have a material parallel in James to

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[1] On hatred of enemies in IQS, see W.D. Davies, The Setting of the Sermon of the Mount (Cambridge: Cambridge University Press, 1964), pp. 245-248; and on its relation to I John, see Price, "Light from Qumran," pp. 33-34.

[2] James H. Ropes, A Critical and Exegetical Commentary on the Epistle of St. James, ICC (Edinburgh: T.& T. Clark, 1916), pp. 260-261.

UMI

the epistles' love/hate antithesis.

B.3. Frequently in all three Johannine letters truth is contrasted with lying, deception, and error. The opponents, making false claims, lie and do not do the truth. They make God a liar, by denying his word, and the truth is not in them. As antichrists they lie, denying that Jesus is the incarnate Christ, in an attempt to deceive the community and lead them from the truth. They are dominated by the spirit of error and are not inspired by God's Spirit of truth.

The contrasts between truth and deception or lying in the Revelation are indirect, and it is difficult to tell whether a given contrast was intended by the author in the passages (sometimes separated by several verses) in which the terms occur. Whether they are intentional or not, they are part of the way in which the Apocalypse portrays the conflict between good and evil. Christ is "the true one,"[1] but the synagogue of Satan at Philadelphia "lies" (3:7,9). Babylon deceived the nations, but the judgments of God are "true and just" (18:23; 19:2). Satan inspired the beast and the false prophet to deceive the nations, but he shall be thrown into the abyss for a thousand years, during which he will deceive the nations no more (19:20; 20:3).[2]

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[1] On Christ as "true," see George E. Ladd, A Commentary on the Revelation (Grand Rapids, Mi.: Eerdmans, 1972), p. 58.

[2] See also 22:6,15: "These words are. . .true. . . . everyone who practices falsehood."

Truth and falsehood or perversity are a major duality in the Manual of Discipline. They are represented by two opposing Spirits which govern all mankind and determine their behavior and their destiny. Throughout 3:18-4:26 the Manual compares the characteristics and activities of the Spirit of truth to the Spirit of perversity.[1] In I John 4:6 we saw the Spirit of truth and its opposing spirit of error. Their conflict was briefly described in 4:1-6, but nothing was said there of their determining the ways of mankind. The issue was, rather, whether the opponents of the remaining Johannine Christians spoke prophetically by the Spirit of God. In IQS those who walk by God's laws are men of truth, while their adversaries are often called men of perversity.

A similar contrast appears in three passages in Galatians. "False brethren"[2] threatened "the truth of the gospel" (2:4-5). Also, when Peter and Barnabas acted "insincerely" and were not "straightforward about the truth of the gospel" (2:13-14), Paul rebuked them. "Deceives himself" and "do not be decieved" are remotely connected in 6:3 and 7.

This polarity also occurs in the letter of James. The author warns his readers not to be deceived and speaks of persons who deceive themselves (1:16,22,26). The phrase "false to the truth" occurs in 3:14. In 5:19-20 the sinner

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[1] Cf. Charlesworth, "A Critical Comparison," pp. 98-103.

[2] On the "false brethren," see Mussner, Galaterbrief, pp. 107-111.

"wanders from the truth," but is saved from "the error of his way."[1]

B.4. Several passages in I John contain an antithesis of know/not know. The Elder denies that the opponents know God because they disobey him, but the community can be sure that it knows him since it keeps his commandments (2:4-5). The community knows: "you all know" (οἴδατε πάντες) (2:20), and the author writes to them "not becuase you do not know the truth, but because you know it. . ." (2:21). We know, the Elder says, that we are children of God, but the world does not know either us or Christ (3:1-2). The community knows that Christ came to take away sins, but sinners do not know him (3:5-6). Some people know God, but others are not of God (4:6). Those who do know him are the people who love one another, but "he who does not love does not know God. . ." (4:7-8).

The antithesis know/not know does occur in the Apocalypse, twice explicitly. Christ knows the works of Sardis, but they do not know the hour of his coming (3:1,3). He knows the works of the Laodiceans, but they do not know their own wretched condition (3:15,17). It also appears twice implicitly. In 2:17 the one who conquers will receive a new name, "which no one knows except him who receives it." Similarly in 19:12 the rider upon the white horse has a name "which no one knows but himself."[1]

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[1] Cf. also "the word of truth" in 1:18, on which see Dibelius, James, pp. 104-105.

In IQS appear dualities of wisdom/folly and sin knowingly (בזדון)/sin inadvertently (בשגגה) (IQS 8:21-9:2),[2] but there is no strict contrast between knowing and not knowing.

In Galatians it occurs once. Paul asks the church how they who formerly did not know God, but now have come to know him can return to their previous idolatrous bondage (4:8-9).[3]

James contrasts knowing and not being deceived (1:16,18), and he teaches that, since one does "not know about tomorrow," one ought not to boast about future ventures. To know what is right, though, and not to do it is sin (4:14,17).

B.5. The epistles frequently contrast sin, evil, unrighteousness and disobedience with their opposites. The opponents and the community both claim not to sin (1:8,10; 3:4-9), but the community also confesses its sins and is cleansed of them (1:7,9; 2:1-2). The opponents disobey God's commandments, but the believers keep his word. The former commit sin (ποιῶν τὴν ἁμαρτίαν), while the latter do righteousness (ποιῶν τὴν δικαιοσύνην) (3:7-8). Good and evil behavior appear antithetically in III John 11.

In the Revelation the closest parallel is the contrast between purity and impurity. Some in Sardis have not "soiled" their garments and so will walk with Christ in "white" (3:4). The one hundred forty-four thousand "have not defiled themselves, . . . for they are spotless" (14:4-5). Babylon is replete with abominations and impurities in contrast to God's holy ones, whom she has killed (17:4-6). In the new Jerusalem will be the glorious light of God and the glory and honor of the nations, but nothing unclean or accursed (21:23,26-27; 22:3). Finally in 22:11 the angelic messenger says:

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[1] Cf. also Rev. 14:3.

[2] On these two types of sin, to which there is reference in Num. 15:27-31, Heb. 10:26-31, and perhaps in I Jn. 5:16-17 (Nauck, Tradition, pp. 144-146), see Scholer, "Sins Within," pp. 233-234.

[3] On "know" in Gal. 4:8-9, see the lucid discussion in La Grange, Galates, pp. 106-107.

> ὁ ἀδικῶν ἀδικησάτω ἔτι
> καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι
> καὶ ὁ δίκαιος δικαιοσύνη ποιησάτω ἔτι
> καὶ ὁ ἅγιος ἁγιασθήτω ἔτι [1]

This particular antithesis is the one which occurs most frequently in IQS. The Manual repeatedly contrasts the goodness, righteousness, purity, and perfection of the covenanters with the evil, wickedness, impurity and rebellion of: (1) all humanity, including the covenanters, and (2) those who do not enter the covenant.[2] The duality of obedience/disobedience is quite like I John, though the tone of IQS is overwhelmingly more legalistic. Both writings are clear on the vast distinction between the moral character of those in the community and those outside it.

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[1] Judgment is so imminent that there is no longer opportunity for repentance; Jean-Louis D'Aragon, "The Apocalypse," The Jerome Biblical Commentary, Vol. 2, p. 492. Cf. also, Rev. 2:13,24-26; 3:5,8,10-11 with regard to hold fast/not hold fast.

[2] See "Man, Sin, and Salvation," in Millar Burrows, More Light on the Dead Sea Scrolls (London: Secher and Warburg, 1958), pp. 290-296.

In Galatians, as part of Paul's emphasis on freedom from the law,[1] is his concern for righteousness (justification) by faith, and this is the context in which he expresses antitheses of sinners/righteous and justified (δικαιόω)/not justified. People are "not justified by works of the law but through faith in Jesus Christ" (2:16). But, seeking to be justified (δικαιωθῆναι), we were found to be sinners (ἁμαρτωλοὶ) (2:17). The same or like contrast appears in other passages in Galatians. Related to the contrast of moral qualities from I John is the opposing lists of behavior and characteristics in Gal. 5:16-23, in which "the works of the flesh" are set over against "the fruit of the Spirit."

In James, also, this comparison of virtues and vices, obedience and its lack, is very common. It occurs more frequently than any other contrast in James. The author encourages the development of ὁ τέλειος ἀνήρ (3:2),[2] the perfect, or mature person, disciplined under testing, obedient to the law of liberty. He condemns the evil speaking and boasting of the unrighteous tongue, and contrasts the good life of one who possesses heavenly wisdom with disordered and unrighteous lives of those whose wisdom is earthly (James 3). Doing well, doing the word, keeping the law[3], are commended, while sinning, being a mere hearer of the word, or judge of the law are criticized. James is not as legalistic as IQS, but he is more so than either I John or Galatians. But, of course, the particular historical circumstances of each document go a long way toward explaining these differences.

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[1] J.A. Fitzmyer, "The Letter to the Galatians," JBC, Vol. II, p. 237.

[2] On τέλειος ἀνήρ, see Alfred Plummer, The General Epistles of St. James and St. Jude (New York: Armstrong, n. d.), pp. 169-170.

[3] On "law" in James, see G.S. Sloyan, "The Letter of James," in Proclamation Commentaries: Hebrews, James, I and II Peter, Jude, and Revelation, ed. R.H. Fuller, et al. (Phila-

B.6. There is an unusual and yet distinctive contrast in I John between verbs that connote movement away from a fixed point and others that speak of abiding or of a continuing state. The latter is, with one exception (2:8: ἤδη φαίνει), always some form of μένω . The former vary, though in two instances (2:8,17) the word is παράγεται , pass away. Darkness is passing away; true light is already shining, and presumably will continue to shine, since it is the eschatological age that has dawned. The world "passes away," but the one who obeys God "abides forever" (μένει εἰς τὸν αἰῶνα). The schismatics "went out" (ἐξῆλθαν) from the community; they should have "continued with us" (μεμενήκεισαν). Those who love "have passed out of" (μεταβεβήκαμεν) death, and into life, but those who hate "abide in death" (μένει ἐν τῷ θανάτῳ). The false teachers do "not abide" in the doctrine of Christ; they have "gone ahead" or "gone too far,"[1] (προάγων) (II Jn. 9).

Nothing similar occurs in either the Apocalypse or Galatians, but in IQS and James there is a usage which is

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delphia: Fortress, 1977), pp. 32-33,35-38; and Adamson, *James*, pp. 31-34.

[1] Arndt and Gingrich, *Lexicon*, p. 709.

UMI

remotely comparable. In the Manual, there is an antithesis of depart from (רחק) or send away (שלח) and approach (קרב) or return (שוב), and it involves cases of discipline: who shall be allowed into the community and who shall be made to leave (cf. 6:16,19,22,25, and Col. 7).[1] Closer to I John, perhaps, is the antitheses depart from (רחק)/cling to (דבק) which appears explicitly three times. The loyal Essene is "to depart from all evil and to cling to all good works" (1:4-5), but for the one who has turned away (נסג) from God, "may there cling to him all the curses of this covenant" (2:15-17). In 5:1 the Qumranian is described as one who has "volunteered to be converted (שוב) from all evil and to cling to (חזק) all His commands." This is more like the Johannine emphasis on abiding versus going out or going too far.

In James, the parallel is not as close as this. In two passages drawing near or bringing back is contrasted with fleeing or wandering (4:7-8; 5:19-20). There is no concern for an abiding, fixed relation as a point of contrast to movement away from it.

C.1. We have put together into one Johannine antithesis believe and confess on the one hand, and not believe, not confess, deny, and test, on the other. The secessionists deny that Jesus is the Christ, while the community confesses the Son (2:22-23). However, the community must not believe, gullibly, every

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[1] On the discipline of the community in 6:24-7:25, see Leaney, Rule of Qumran, pp. 197-208.

UMI

prophet who claims spiritual inspiration. They must be skeptical until they test the spirits to see whether they are of God (4:1). True spirits confess the incarnation of Jesus Christ; false spirits do not confess him (4:2-3). In 5:10 God has borne testimony to his Son. If one believes in the Son, one has this testimony in oneself. But, if one does not believe God, then one makes God a liar.

In the Apocalypse the response called for on the part of Christians is not couched in terms of belief or confession, but faithfulness. The churches in chapters two and three are to repent, hold fast, and keep the faith.[1] Not to do so puts one in jeopardy of judgment. Related to this is the worship/not worship antithesis. One sees in the apocalyptic visions that the saints worship God and refuse to worship the beast.

The Manual contains a contrast of faith and impiety (4:2-4,9,11), and these are the opposing attitudes of those in and out of the community. More prominent, however, is the response of obedience.[2] That is the principal test, and that is the most common way in which the difference between the covenanters and their perceived adversaries is described.

In Galatians faith is in the forefront, but the contrast is not one of belief versus unbelief, or confession of true doctrine versus denial of it, but rather the antithesis is between two ways of righteousness, the way of faith in Jesus Christ and his death on the cross versus the way of works of the law.

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[1] Elizabeth S. Fiorenza, "The Revelation to John," in _Hebrews-Revelation_, ed. Fuller, _et al._, p. 104.

[2] Cf. Leaney, _Rule of Qumran_, pp. 125-126.

In James, there is an emphasis upon obedience and good works as the Christian's required response to God. In this connection James contrasts two kinds of faith: faith with works and faith without works (2:14-26). It is only the former which is efficacious, he argues, a point with which Paul would have heartily agreed (Gal. 5:6).[1] The concern of I John for correct belief and confession is not in view in this epistles.

C.2. Three passages in I John contrast opposing attitudes in the believer. In 2:28 it is confidence (παρρησία) which Christ's coming should evoke, not shame (αἰσχυνθῶμεν), while in 3:19-21 the Elder argues that παρρησία is more appropriate before God than self-condemnation (καταγινώσκῃ). Yet "whenever our hearts condemn us," we remember that "God is greater than our hearts," and this knowledge enables us to "reassure (πείσομεν) our hearts before him." On the day of judgment, the Johannine Christians are to have παρρησία (4:17-18), rather than fear, because of their participation in God's love.

One finds no comparable parallel to this contrast of confidence and the lack of it in the believer in any of the other writings which we are studying.

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[1] Bo Reicke, The Epistles of James, Peter, and Jude, Anchor Bible (Garden City, N.Y.: Doubleday, 1964), pp. 34-35. James' way of stating the matter would not have been helpful to Paul, given the latter's polemical sitiuation, e.g., in Galatians.

In the Revelation the closest to it one comes is in the following passages. The seer falls at the feet of Christ in 1:17, but he commands him to "fear not." Similarly the Smyrnan Christians are told not to fear but to be faithful, and they will be rewarded (2:10). The people of Jerusalem rejoice over the death of God's two witnesses, but when the latter rise up, a great fear falls on the former (11:10-11).[1] In 21:7-8 those who conquer are contrasted with the "cowardly" (δειλός).

In IQS 10:15 fear and dread stand over against trust and joy, and, in what is perhaps the closest verbal parallel to the Johannine usage, the author of the Manual says that he will be "full of loving charity towards the disheartened (ניכנעים)" and that he will be "strengthening the hands (חזוק ידים) of those whose heart is troubled" (10:26).[2] Strengthening the hands amounts to restoring confidence, and the disheartened and troubled are those who may be said to lack confidence. But this is stretching the interpretation a bit to find a parallel.

James criticizes the ἀνὴρ δίψυχος , who has πίστις and yet also doubts (διακρινόμενος) (1:6-8). Yet doubt is not exactly fear or shame, and faith is not παρρησία.

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[1] On the "two witnesses," see Matthew Black, "The 'Two Witnesses' of Rev. 11:3f in Jewish and Christian Apocalyptic Tradition," in Donum Gentilicum: New Testament Studies in Honor of David Daube, ed. C.K. Barrett, E. Bammel, and W.D. Davies (Oxford: Clarendon Press, 1978), pp. 227-237; J.M. Ford, Revelation, The Anchor Bible (Garden City, N.Y.: Doubleday, 1975), pp. 177-179; and Caird, Revelation, pp. 133-138.

[2] Cf. Isa. 35:3-4.

C.3. II and III John both contain antitheses that involve the giving and withholding of hospitality. In II John the Elder tells the church "do not receive" (μὴ λαμβάνετε) anyone who comes without the doctrine of Christ. They are not even to greet such a person (χαίρειν αὐτῷ μὴ λέγετε), for the one "who greets him shares his wicked work" (10:11). In III John Gaius is commended for working for the brethren. They have not received anything from the pagans (μηδὲν λαμβάνοντες); therefore, "we ought to support" them (ὀφείλομεν ὑπολαμβάνειν). But Diotrephes does not do so. He does not receive us (ἐπιδέχεται ἡμᾶς). He neither receives the brethren himself (οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς) nor does he permit those who want to do so (καὶ τοὺς βουλομένους κωλύει). He prevents and even expels those who would show hospitality from the church (ἐκ τῆς ἐκκλησίας ἐκβάλλει).

In the Apocalypse, receive/not receive is used antithetically, in 17:12 and 19:20 and 20:4, but with no regard for the issue of hospitality. In 17:12 it is a matter of receiving kingly power, and in the other two verses the issue is whether one has received the mark of the beast.

In IQS, in columns six and seven especially, rules are set forth regarding who may or may not be received into the community. The terms used, as we have seen are depart (רחק), send away (שלח), approach (קרב), and return (שוב). It is not strictly speaking a matter of hospitality but of membership in the community itself, not of aiding travelers but of whether or not to receive into residence certain applicants.[1]

In Galatians one passage parallels the usage in the Johannine letters. In 4:12-16 Paul recalls to the Galatians that they originally "received me as an angel of God", and though "my condition was a trial to you,[2] you did not scorn or despise me." Now, he asks, "Have I become your enemy?"[3]

In James 1:7 and 12 not receiving anything from the Lord is contrasted with receiving the crown of life. In 2:25 Rahab "received the messengers and sent them. . ." But in 2:1-13, there is a strongly implied antithesis with regard to the way the brethren receive those who come into their assembly. They are warned against showing partiality to the rich and neglecting the poor, against making distinctions based on material considerations.[4] But the issue here is no clear parallel to that in the second and third letters of John.

C.4. The author of the epistles uses the expression "to have God" or "to have the Son". If one denies the Son, one does not have the Father. If one confesses the Son, one has the Father also (2:23). To have the Son is to have life, and the precise opposite is true as well (5:12). "Heretics" do not have God, but those who abide in the true doctrine have the Father and the

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[1] On the procedure for admittance to membership in Qumran, see Vermes, Dead Sea Scrolls in English, pp. 25-29.

[2] On Paul's "illness," see Mussner, Galaterbrief, pp. 307-308.

[3] παραλαμβάνω is also used antithetically in Gal. 1:9,12, but the subject concerns receiving the gospel, not hospitality.

[4] On the rich and the poor in James, see Sloyan, "James," pp. 33-36, and Dibelius, James, pp. 39-45.

Son (II John 9). As we noted previously this expression has connotations of fellowship or communion with God.[1] Though in the hymnic passages of the Apocalypse and IQS and in Gal. 2:19-20 there is expressed a strong sense of personal relationship to God, this relationship, expressed in terms of having/not having God, is never made the subject of an antithesis in any of the documents with which we are comparing the Johannnine letters. Bultmann believes that this way of speaking about one's relationship to God may derive from Gnosticism.[2]

C.2. In a few passages in the letters of John life and death appear antithetically. Cain killed his brother out of jealousy and hatred. Likewise, the world hates the community, but "we have passed out of *death* into *life*, because we love the brethren." People who do not love remain in death; no one who hates has life. Love shows itself in the laying down of our lives for others, as Christ did for us (3:12-16). Having the Son is the difference between "life" and "not life" (5:12). Some sins are πρὸς θάνατον, while others are μὴ πρὸς θάνατον (5:16-17).

The death/life contrast occurs very frequently in the Revelation. Christ is "the first-born of the dead" (1:5), "the living one," "who died and came to life" (2:8). Christians are involved in a life-and-death struggle in which they are called to "be faithful unto death," in order to receive "the crown of life" (2:10-11). But the church in Sardis has a reputation of

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[1] Cf. Schnackenburg, *Johannesbriefe*, p. 315 and Bultmann, *Epistles*, p. 113.

[2] Bultmann, *Epistles*, p. 39, n. 22.

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being alive but is actually dead (3:1). The martyrs are those who have "loved not their lives unto death" (12:11). In the first resurrection they come to life and reign in a millenium, while the rest of the dead await the second resurrection (20:4-6). After that, all the dead will be judged from the "book of life" (20:12-15),[1] and those found written there will share in the new Jerusalem, where "death shall be no more" (21:4). Several other references to death and life occur in the Apocalypse in connection with the various judgments poured out upon rebellious humanity.

Life and various terms for destruction appear in columns two and four, principally, of the Manual of Discipline. Life (חיים) and "eternal bliss" (שלום עולמים) for the men of the lot of God appear in contrast with "extermination" (כלה) and "eternal fire" (אש עולמים) for the men of the lot of Belial (2:3-4, 6-8). They shall be "eternally damned" (ארורי עולמים) with "eternal destruction" (כלת עולמים) (2:17,15). "Length of days" (אורך ימים), "blessings without end" (ברכות עד) and "eternal joy in perpetual life" (שמחת עלמים בחיי) come to those who walk in the Spirit of truth, but for those who walk in the Spirit of perversity is a visitation from the "angels of destruction" (מלאכי חבל) in "the everlasting pit" (שחת עולמים) (4:12). They are primarily terms of future eschatology.[2]

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[1] On "the book of life," see Martin Rist, "The Revelation of St. John the Divine: Introduction and Exegesis," Interpreter's Bible, Vol. 12, p. 392.

[2] On Qumran eschatology, see Burrows, More Light, pp. 342-352.

In Galatians, God raised Jesus from the dead (1:1). With Jesus, Paul says, "I *died* to the law that I might *live* to God. I have been crucified with Christ." Paul, in one sense, does *not live* any longer, but Christ *lives* in him (2:19-20).[1] However, Christians have a choice. If they live by the flesh, they will receive "corruption" (φθοράν), but if by the Spirit, they will receive "eternal life" (6:8).

James, also, uses death/life terminology. He employs a variety of terms for this polarity in several contexts. Like withered (ἐξήρανεν) grass and perishing (ἀπώλετο) flowers, the rich man will pass and fade away (παρελεύσεται, μαρανθήσεται). But the lowly brother, who endures trial, will receive τὸν στέφανον τῆς ζωῆς (1:9-12). Those, however, who give in to temptation and sin risk death (1:15). In the extended discussion of faith with works versus faith without works (2:14-26), the author contrasts the results of these two types of faith. Faith with works is profitable; it can save (2:14); it results in righteousness and justification before God (2:21,23-25). But without works faith is dead (νεκρά) and barren (ἀργή). (2:17,20,26). In 4:12 God is the one who can save (σῶσαι) and destroy (ἀπολέσαι). In 4:14 life is a mist that appears (φαινομένη) and vanishes (ἀφανιζομένη). In 5:20 one who rescues a wandering sinner "saves his soul from death."

C.6. The antithesis that involves seeing and not seeing occurs in four passages in I John. The person who loves walks in the light, but the one who hates "does not know where he is going, because the darkness has blinded his eyes" (2:11). "Appear" and "not yet appear" are contrasted in 3:2, and the community's hope of seeing Christ one day is set in antithesis to the fact that the sinner has not seen or known him (3:2,6). God made manifest his love in the sending of the Son, but no one has ever seen God directly. The Johannine Christians have, however, seen the Son (4:9,12,14; cf. 1:1-3). Further, the person "who does not love his brother who he has seen, cannot love God whom he has not seen" (4:20).

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[1] See the careful exegesis of 2:19-21 by Mussner, *Galaterbrief*, pp. 179-187.

Only once in the Revelation does this antithesis occur. In 3:18 the church in Laodicea is warned to buy white garments . . . "to keep the shame of your nakedness from being seen, and salve to annoint your eyes, that you may see."

It occurs three times in IQS. "Hidden matters" (הנסתרות) are opposed to "revealed matters" (עלות) (8:11-12,15). One is to do God's will "according to all that has been revealed" (ככול הנגלה), but one must "conceal (סתר) the maxims of the law" from the men of perversity (9:13,17). In 11:6 the author's eye has "beheld" (הביטה) wisdom which is "hidden" (נסתרה) from men.[1]

This antithesis does not occur in either Galatians or James.

C.7. The antithesis light/darkness appears in two passages in I John. Fellowship with God is only possible for those who walk in the light. If one claims fellowship with him while walking in the darkness, one is lying. This is so since God is light, and darkness is not compatible with his nature (1:5-7). In 2:8-11 darkness, as a condition of the world, is passing away, and light, the light of the new age, is already shining. Hence, we ought to love one another, as befits those who claim to be in the light. If we hate our brother, it is clear that we are in the darkness still (2:8-11).

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[1] On gnosis and Qumran, see the discussion in LaSor, Dead Sea Scrolls, pp. 89-92.

Though terms for light and darkness, day and night, are very common in the Apocalypse, they do not appear in the ethical sense, with a single possible exception. In 21:23-24 (cf. 22:5) there will be no need for sun or moon in the new Jerusalem since God's glory will be the light and περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς.[1] All of the other references to light-day and dark-night are either merisms for all time (day and night, continually), or refer to apocalyptic signs such as the darkening of the heavenly lights.

In IQS, though, the ethical use of light/darkness is prominent. The elect covenanters are called "sons of light" and the despised outsiders are "the sons of darkness" (1:9-10). The War Scroll (IQM) is often called the scroll of the war of the sons of light and the sons of darkness, after its opening lines (IQM 1:1).[2] In IQS 3:3 a hypocrite is described as one who "beholds the ways of light being himself darkness." Light and darkness are closely associated with truth and perversity, respectively:

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[1] On this passage, see Rist, "Revelation," pp. 538-540.

[2] On the interpretation of the War Scroll, see Yigael Yadin, The Scroll of the War of the Sons of Light and the Sons of Darkness, trans. C. Rabin (Oxford: Oxford University Press, 1962).

> The origin of Truth is in a fountain of light, and the origin of Perversity is from a fountain of darkness. Dominion over all the sons of righteousness is in the hand of the Prince of light; they walk in the ways of light. All dominion over the sons of perversity is in the hand of the Angel of darkness; they walk in the ways of darkness.
>
> (IQS 3:19-21)

The angel of darkness can cause the sons of light to stumble (3:24). God made both the Spirit of light and the Spirit of darkness (3:25). The eternal destiny of those who are governed by them is also either light or darkness (4:8,13-14). These terms are mentioned non-ethically as well in connection with seasonal changes (10:1-3) and in the merism "night and day" (e.g., 6:6; 10:10).[1]

The antithesis of light and darkness does not occur in Galatians, and it appears (inexactly) in only one passage in James. God is called πατὴρ τῶν φώτων "with whom there is no variation (παραλλαγὴ) or shadow (ἀποσκίασμα) due to change (1:17). ἀποσκίασμα could also mean "eclipse."[2]

C.8. In the conclusions to both II John and III John, the Elder says that he has much *to write* to his readers, and expresses his preference *not to write*, but to visit them personally.

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[1] Discussion of the light/darkness duality and its relation to John may be found in Price, "Light from Qumran," pp. 18-22, and throughout Charlesworth, "A Critical Comparison," pp. 78-103.

[2] On the textual variants and the problem of interpreta-

In the Apocalypse the seer "was about to write" what he had heard and seen, but an angel commanded him, "do not write it down" (10:4). In 3:5 the risen Christ promises not to erase (ἐξαλείψω)[1] from the book of life the names of the Christians who remain faithful. Similarly in 13:7, 17:8, and 20:15, we hear of many whose names are not written in the book of life; they are thrown into the lake of fire. But in 21:27, "only those who are written in the . . . book of life" may enter the new Jerusalem.

No similar antithesis appears in the Manual of Discipline, in Paul's letter to the Galatians, or in the epistle of James. The write/not write contrast occurs only in the Fourth Gospel, the Apocalypse, and the letters of John among the documents we are comparing.

D.1. In I John 3:17 the author chided those who have the world's goods for not sharing with their needy brothers. Love should be more than words. One who has ought not to close his heart to one who has not, especially within the community.[2]

Three different antitheses in the Revelation refer to similar economic and social differences. The church in Sardis

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tion in Jas. 1:17, see Dibelius, James, pp. 99-103.

[1] Arndt and Gingrich, Lexicon, p. 272.

[2] As we have seen previously, it is unclear whether the Elder intends 3:17 as a criticism of the opponents or of certain members of the remaining Johannine Christians. On "the poor" in Old Testament, Qumran, and early Christianity, see the recent survey article and bibliography by Leander Keck, "Poor," IDB-SV, pp. 672-675. Cf. M. Hengel, Property and Riches in the Early Church.

UMI

is in poverty, but is spiritually rich (2:9), while the church in Laodicea thinks it is rich, prosperous, and without need, but is "wretched, pitiable, poor, blind, and naked" (3:17). The merism for all economic conditions, the rich and the poor, appears in 13:16, and throughout chapter 18 there is a strongly expressed antagonism toward all the world's wealthy (kings, merchants, and sea-faring traders).[1] Also in the Apocalypse the antithesis "the small and the great" is used in five passages as a merism for all persons of whatever social status, and the duality "the slave and the free," appears three times as a merism of all social classes.

Only once in the Manual of Discipline is poverty and wealth contrasted. In 9:22-23 the author says, "Everlasting hatred for all the men of the Pit! In a spirit of secrecy (ברוח הסתר) he shall surrender to them his property and the wages of his hand like a slave to his master, or a poor man (ענוה) before the one who rules over him (הרודה)."[2] There are references to rank or status within the Qumran community (e.g. 5:20-24), but they do not appear to involve considerations of wealth, since upon being admitted to the covenant all possessions were pooled in common (6:16-23).[1]

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[1] On the Apocalypse as a response to deprivation, persecution, and powerlessness, see John Gager, Kingdom and Community (Englewood Cliffs, N.J.: Prentice-Hall, 1975), pp. 49-65.

[2] The translation offered of this difficult passage is our own. Dupont-Sommer's version (Essene Writings, p. 96) requires one to understand the ב prefix of ברוח as "because of," a less likely rendering than the usual "in" or "with." Cf. also Vermes, Dead Sea Scrolls in English, p. 88, and Leaney, Rule of Qumran, p. 229.

The merisms "slave nor free. . . male nor female" appear in Galatians (3:28),[2] and Paul also makes use of the slave/free dichotomy in connection with his argument concerning freedom from the law in Christ (4:1-11), but these are the only references to wealth and status in the letter.

James, on the other hand, has as one of his controlling concerns the difference between the righteous poor and the exploitative (5:4), blasphemous (2:7) rich. In 1:9-10 it is the lowly brother who will be exalted, while the rich man will perish "in the midst of his pursuits." He chastises his readers for making distinctions of partiality toward the rich and against the poor in their meetings (2:2-3). God, he says, has chosen the materially poor to be rich in faith. They are the true heirs of the heavenly kingdom. It is the rich, he says, who oppress you, take you to court, and blaspheme God, not the poor (2:5-6).[3] The rich man will receive misery "in a day of slaughter," for he exploited his workers and killed the righteous (5:1-6). Finally, in a passage that closely resembles I John 3:17, James argues that to send away a needy brother or sister without supplying their need is evidence of a dead faith.

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[1] On the common sharing of wealth and its relation to the practice of early Christianity in Acts, see Sherman Johnson, "The Dead Sea Manual of Discipline and the Jerusalem Church of Acts," in _The Scrolls and the New Testament_, ed. Stendahl, pp. 131-133.

[2] Cf. Mussner, _Galaterbrief_, pp. 264-266; Burton, _Galatians_, pp. 206-208.

[3] Cf. Dibelius, _James_, pp. 39-45, 126-148.

D.2. Imitate/not imitate occurs once, in III John 11. The Elder calls upon Gaius not to imitate (μὴ μιμοῦ) the evil example of Diotrephes, but the good, perhaps having in mind his own example, or that of Demetrius, whom he immediately mentions in the next verse.

There is no antithetical use of the idea of imitating or of following and not following someone's example in either the Apocalypse or IQS. Paul uses himself as an example as he relates his dealings with the Jerusalem apostles.[1] He also cites Peter's bad example in Antioch, Abraham's example of faith, the allegory of Hagar and Sarah, who represent slavery under the law and the new covenant of promise and freedom, but in none of these instances (in which are found numerous other antitheses) is there an antithesis similar to the imitate/do not imitate contrast of III John 11. Similarly James cites the example of Abraham's faith-with-works[2] and Rahab's good deed, but nowhere do we find an explicit antithesis involving imitation in one form or another.

D.3. I John 5:18 says: "We know that anyone born (γεγεννημένος) of God does not sin, but he who was born (ὁ γεννηθεὶς) of God keeps (τηρεῖ) him, and the evil one does not touch (ἅπτεται) him." The verbs from γεννάω refer to the believer and the Son of God, respectively.[1] The keeping action of the Son of God relates to the not sinning of the believer and to the not touching of the evil one. It is the coordinate of the former and the antithesis of the latter. In I John, believers do *not* sin in some sense, (cf. 3:4-10), and in another sense they *do* sin, and are cleansed and forgiven (1:7-2:2; 2:12; 4:10; 5:16-17). In the immediate context two types of sins are contrasted, sins unto death and sins not unto death (5:16-17). It is consistent with the rest of I John, to argue, as D.M. Scholer has done,[2] that sins unto death are what, in I John, the believer does *not* commit, and sins not unto death are what the believer *does* commit and can be forgiven for.

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[1] Cf. also 4:12: "become as I am." On Paul's relations with the Jerusalem apostles in Galatians, see Bonnard, Galates, pp. 46-58, and the excursus "L'apostolat selon Gal. 1 et 2," pp. 58-59.

[2] On the use of Abraham in James and Paul, see Dibelius, James, pp. 160-166.

Therefore, that the Son of God "keeps him" refers to keeping him from death, and from the evil one, whose action toward the believer is the opposite of the Son of God's. The evil one would "touch" him. ἅπτω may also be translated as "hold" or "take hold of."[3] Thus, the evil one does not *harm* the believer since the Son of God *protects* him, so that he does not commit a sin unto death, which would put him in the evil one's domain.

In the Revelation, Christ promises the Philadelphian church to "keep you from the hour of trial which is coming on the whole world" (3:10). Here "trial" and "keep" are antithetically related, since the Christians will be kept *from* it (not kept through it as in other passages in the Revelation). In 7:2-3 and 9:4 we see a harm/not harm contrast directed toward the earth and its inhabitants. Believers are sealed or protected from harm, while those not so sealed are plagued. God's servants are rewarded but earth's destroyers are themselves destroyed (11:18).

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[1] Bultmann, *Epistles*, p. 88.

[2] Scholer, "Sins Within," pp. 232-246.

[3] Arndt and Gingrich, *Lexicon*, p. 102.

The closest to this one comes in IQS is the bless/curse dichotomy. In an extended passage, 2:1-16, bless and curse repeatedly alternate, along with several other contrasting synonyms for each, as descriptions of God's actions toward the Qumranians, on the one hand, and the men of the lot of Belial, on the other. God's blessing involves his protection; God's curse involves his wrath. Similarly the two opposing Spirits, Truth and Perversity, cause to fall upon their subjects, blessing, in the case of the former, and damnation, in the case of the latter (4:6-8,12-14).[1]

A similar antithesis occurs in Galatians. In 1:6,8-10, χάρις Χριστοῦ and the idea of winning God's approval or favor that is involved in πείθω [2] stand in contrast with the twofold ἀνάθεμα. Further, Abraham's blessing (εὐλογία) appears antithetically in 3:9-10,13-14 to the curse (κατάρας, ἐπικατάρατος) of the law from which Christ has redeemed the believer.[3] Those who by faith in Christ have been delivered from the curse receive Abraham's blessing. But the protect/harm dichotomy is only indirectly present.

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[1] On rewards and punishments in the Scrolls, see LaSor, Dead Sea Scrolls, pp. 93-98.

[2] Arndt and Gingrich, Lexicon, p. 645.

[3] Mussner, Galaterbrief, p. 223.

Various terms for protecting or blessing and harming or opposing are a major antithesis in James. They function, being promise and warning, as motivation for heeding the parenesis of the author. To those who ask God gives wisdom *generously* and, expressed negatively, without *reproaching* (1:5). God does not test or *tempt* anyone, instead, he is the giver of every good and perfect *gift* (1:13,17). "Mercy triumphs over judgment," but it will be merciless judgment for those who have shown *no mercy* (2:13). The unruly tongue paradoxically both blesses and curses (3:9-10). God gives *grace* to the humble and *opposes* the arrogant (4:6). He is able to both *save* and to *destroy* (4:12). He is the judge and the compassionate one (5:9,11).

Though the texts which we are comparing with the Johannine letters use different terms, they all reflect the antithesis of protection or keeping and harm.

D.4. The author of I John says with assurance in 4:6, "We are of God," so that "whoever knows God *listens to* (ἀκούει) us." Conversely, those who are "not of God" do "*not listen to us*." Thus, the community is able to see the outworking of "the spirit of truth" (in those who listen) and "the spirit of error" (in those who do not). ἀκούω plays a much larger and more important role in the epistles, occuring sixteen times,[1] but this is the only antithetical usage.

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[1] Moulton and Geden, *Concordance*, p. 38.

UMI

In the Apocalypse, in the account of the judgment of Babylon, the angel proclaims that the φωνὴ of "harpers and minstrels". . . "shall be heard no more (οὐ μὴ ἀκουσθῇ. . . ἔτι)" Likewise the φωνὴ of the millstone οὐ μὴ ἀκουσθῇ... ἔτι and the φωνὴ of the nuptial couple οὐ μὴ ἀκουσθῇ ... ἔτι (18:22-23).[1] The sense of ἀκούω in this passage is simply that of hearing a sound, whereas in I John it was "listen to" in the sense of "heeding" and "agreeing," not just hearing one's voice. So, there is a formal but no material parallel.

In the Manual of Discipline there is no antithetical use of hear or listen to. In Galatians 5:21 Paul writes, "Tell me, you who desire to be ὑπὸ νόμον , do you not hear the law (τὸν νόμον οὐκ ἀκούετε)"? But this is as close an ἀκούω antithesis as one finds in the letter. James wants his readers to be "quick to hear, but slow to speak" (1:19) and to be ποιηταὶ λόγου , and not ἀκροάται only (1:22-25). But these are not very close parallels to listen and not listen.

D.5. New and old are compared in I John 2:7-8 with reference to the love commandment. It is an old command in the sense that it has been part of the community's tradition "from the beginning." It is new in that the darkness of the old age is passing away, and the light of the new age is already shining (2:8).

In the Apocalypse Christ or God is often called "the first and the last," "the Alpha and the Omega," "the beginning and the end" (1:8,17; 2:8,19; 21:6; 22:13),[1] and this is similar to the epistles' new/old, but a closer parallel occurs in 21:1-5, in the vision of the "new heaven,"οὐρανὸν καινὸν , and the "new earth,"γῆν καινήν , which are contrasted with πρῶτος οὐρανὸς and the πρώτη γῆ . The latter have passed away. Also there is a Ἰερουσαλὴμ καινὴ descending from heaven to earth (cf. 3:5; and cf. 11:8, the old or former Jerusalem, referred to as Sodom). God causes "the former things" (τὰ πρῶτα) to pass away, and he makes "all things new" (καινὰ ποιῶ πάντα) (21:4-5).[2]

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[1] On the destruction of Babylon and the lament structure of Rev. 18, see Ford, Revelation, pp. 300-307.

In Galatians Paul contrasts the present Jerusalem to the heavenly one (4:25-26)[3] but does not use new/old terminology. He also contrasts circumcision, which does not "count for anything," to "a new creation" (καινὴ κτίσις 6:15; cf. II Cor.5:17). In James, the closest parallel is the early rain/late rain (προΐμον καὶ ὄψιμον) contrast from the Old Testament.[4] No parallel occurs in IQS.

D.6. Some of the Johannine Christians are "perfected in love", but others, who fear, are not (4:12,17-18), since "ἡ τελεία ἀγάπη casts out fear."

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[1] On the Christology of the Apocalypse, see Caird, Revelation, pp. 290-292.

[2] On Rev. 21:1-4, see Ford, Revelation, pp. 361-370 and Rist, "Revelation," pp. 528-531. On the new or heavenly Jerusalem, see W.D. Davies, The Gospel and the Land (Berkeley: Univ. of California Press, 1974) pp. 131-150, esp. 142-150, and J.M. Ford, "The Heavenly Jerusalem and Orthodox Judaism," in Donum Gentilicum, ed. C.K. Barrett, et al., pp. 215-226.

[3] See Davies, Gospel and Land, pp. 151 n. 163,163 n.3 and p. 197, and Mussner, Galaterbrief, pp. 324-325.

[4] Deut. 11:14; Jer. 5:24; Joel 2:23.

The closest parallel to perfected/not perfected in the Revelation occurs at 10:6-7. God's mystery will be fulfilled (ἐτελέσθη), and there will be "no more delay" (χρόνος οὐκέτι ἔσται). In 22:18-19 the prophecy of the Apocalypse is complete. One must, then, neither "add to" (ἐπιθῇ) nor "take away" (ἀφέλῃ) from it. But these parallels are inexact.

In IQS the words "perfection" (תם) or "perfect" (תמים) occur frequently. It accurately describes the Qumran covenanter. He wishes to "behave perfectly" before God (1:8) "according to the perfection of His ways" (1:13). The men of God "who walk perfectly in all his ways" (2:2) are opposed to "the men of the lot of Belial" who are cursed in all their works of "guilty ungodliness" (2:4-5). The hypocrite shall not be counted among the perfect (3:3-4), while the true covenanter "shall establish his step to walk perfectly in all the ways of God" (3:9-10). Perfection and perversity are occasionally set in contrast also (4:22-23; 9:8-9; 9:19,21; 10:20-21; 11:9,11), or perfection and wickedness (8:9-10). When the new members have led perfect lives for two years, then they are set aside as holy, separated from the perverse men who do not enter the covenant (8:10-13,17-18). Those "who have entered the council of holiness to walk in perfection of way according to His command" will be severely penalized if they sin (8:21-9:6). So, perfection and its lack are an important category in the

UMI

Qumranians' thought.[1]

In Galatians, Paul speaks of "sinners" and being made righteous (δικαιωθῆναι) (2:17) and sin and righteousness (3:21-22). But these are not terms which refer to comparative states of perfection within the godly person. Closer to I John is 6:1, wherein a brother who is "overtaken in a trespass" is to be restored by ὑμεῖς οἱ πνευματικοὶ . Further, Paul asks the Galatians if, having begun (ἐναρξάμενοι) in the Spirit, they are now ending (ἐπιτελεῖσθε) in the flesh (3:3), and he advocates walking by the Spirit instead of gratifying the desires of the flesh as the proper use of Christian freedom (5:13-26).[2] The perfected/not perfected idea, however does not occur.

In James, perfection is an important subject. It is the author's ideal, the goal toward which he would have his readers strive. Trials enable one, when borne rightly, to be *τέλειοι* καί *ὁλόκληροι*, ἐνμηδενὶ *λειπομένοι* (1:4). The perfect man (τέλειος ἀνὴρ) is set over against the doubleminded man (ἀνὴρ δίψυχος) (3:2; 1:8). Doers of the word are compared to mere hearers who forget the law of liberty and do not act upon it (1:22-26). Similarly, a Christian whose faith is without good works is a "shallow man" (ἄνθρωπε κενέ), but where faith and works go together one is like the righteous Abraham (2:14-26). The truly wise and the unspirtually wise are contrasted in 3:13-17. Each kind of wisdom is shown by its fruits; the former by its "good life" (καλῆς ἀναστροφῆς); the latter by "disorder" ἀκαταστασία) and "vile practice" (φαῦλον πρᾶγμα). The same contrast between perfection, maturity, and its lack could be further illustrated in the letter of James; it is his central theme.

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[1] On "perfection" in Qumran, esp. in its connection with Matthew's Gospel, see Davies, *Setting*, pp. 208-215.

[2] On Spirit and flesh in Paul and esp. in Gal. 5:13-25, see Mussner, *Galaterbrief*, pp. 366-395; Herman N. Ridderbos, *Paul: An Outline of His Theology*, trans. J.R. DeWitt (Grand Rapids, Mi.: Eerdmans, 1975), pp. 64-68; and Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings* (Leiden: Brill, 1971), pp. 49-166, esp. 101-116.

D.7. The controversy over the incarnation in the letters of John appears in 5:6, where the author advocates a view of the coming of the Christ in which it must be affirmed that Jesus Christ "came by water and blood." It is not sufficient to claim that he came "by water only." The blood is essential.

The words "water" and "blood" occur in some of our documents of comparison, but never in a way that is remotely comparable to I John 5:6.[1]

D.8. In I John 3:18 mere "talk" (word and speech, λόγος and γλῶσσα) contrasts action ("deed and truth,"ἔργον and ἀληθεία). The issue is practical love. One who does not share his goods with a brother in need is only talking about God's love not practicing it (3:17).

In the Revelation there is one group "who call themselves apostles but are not" (2:2)[2] and another "who say they are Jews

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[1] Cf. Rev. 8:9; 11:6; 16:4-6 where the words occur in the same verses.

[2] See Caird, Revelation, pp. 30-31.

UMI

and are not" (2:9; 3:9),[1] but these are not explicitly contrasts of profession and performance. The Sardis church has "the name of being alive," and is dead (3:1). Here the issue is their reputation and their actual accomplishments ("I know your works," 3:1). It is clearly implied that they were claiming more than they could demonstrate. Similarly at Laodicea, the church says that it is rich, prosperous and without needs, but in reality it is "wretched, pitiable, poor, blind, and naked" (3:17).

One notable related passage appears in the Manual of Disclipline. In 2:11-14 there is described the case of a person who "enters into this Covenant" while "leaving before him whatever causes him to fall into iniquity, to turn away from God."[2] In other words, someone becomes a professing covenanter but does not actually repent. "He listens to the words of this Covenant," but "he blesses himself in his heart, saying: May peace be with me when I walk in the stubbornness of my heart!" This hypocrisy is similar to that expressed in I John 3:18.[3]

There are a few parallels in Galatians. In chapter two there is a contrast between reputation and its relative unimportance: "reputed to be something" (τῶν δοκούντων εἶναί τι), versus "what they were makes no difference to me (οὐδέν μοι διαφέρει); God shows no partiality" (2:6).[4] Peter, when he was at Antioch, first ate with Gentiles, then withdrew when the circumcision party arrived. Such action Paul says was insincere (2:13). He appeared to hold one view (acceptance of Gentiles at the level of table fellowship), but he actually (in so far as his later behavior indicated) held a different position. The Judaizers also, Paul says, "want to make a good showing in the flesh" (εὔπροσωπῆσαι), but, hypocritically, they themselves do not keep the law (6:12-13). While no formal parallel to I John, these passages constitute material parallels to the phenomenon of hypocritical behavior.

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[1] See Ford, Revelation, pp. 393-395.

[2] See Leaney, Rule of Qumran, p. 134.

[3] Cf. also the discussion of sinning knowingly and inadvertently in 6:24-7:5 and 8:21-9:2.

[4] On Gal. 2:6 see Lagrange, Galates, p. 35 and Burton,

In James the man who claims to have faith (2:14) but can show no works to back up the claim is no better than the demons who believe (2:19). His claim is without foundation. Further, in 3:13ff, some boast of their wisdom, but such a claim is "false to the truth." Only proof in terms of a good life and wise behavior could substantiate the boaster's assertion. But they are, instead, full of jealousy and selfish ambition. These two passages, while not about love, are like the passage in I John, in which a claim about one's own standing is belied by one's actions.

Summary

We have now concluded our comparison of the antithetical language of the Johannine epistles to the four documents which we selected. We shall summarize the results of our discussion

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Galatians, pp. 86-91.

in the charts below, including, for the sake of comprehensiveness, the results of our previous comparison of the epistles with the Fourth Gospel.

In this first chart, we have listed, in brief form, the antitheses of the epistles in the first column. Then in successive columns we have indicated the degree to which every antithesis is paralleled in the Fourth Gospel, the Revelation, the Manual of Discipline (IQS), Galatians, and James. Antitheses may parallel each other with respect to form (vocabulary) and/or content (meaning). Thus, from a purely logical standpoint, there are nine possible categories of the degree to which any two antitheses may be parallel. If they are parallel to a substantial degree in both form and content, they constitute, in the following chart, a formal-material parallel, or FMP. If they are only partially parallel in form, but substantially parallel in meaning, then they are represented as PFP,MP. The converse could be true also, so that a substantial formal parallel which is only partially parallel in content is an FP,PMP. If both form (vocabulary) and content (meaning) are only partially parallel, then we have used the symbol PFMP. Where two antitheses are fully parallel in form (words) but not at all in the meaning or idea conveyed by the antitheses, then we indicate the relationship by an FP. Conversely, a pair of contrasts may be parallel in meaning but use different vocabulary; thus, it is an MP. When the antitheses are only partially parallel in form (words), we use PFP, and when they are only partially parallel in meaning, we use PMP. Finally, if there is no parallel at all in a given document to the epistles of John, we simply put a line (—).

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CHART I

I-III John	FG	Rev.	IQS	Gal.	Jas.
A.1. Christians/opponents (world, evil one, haters, deceivers, children of the devil, false prophets, secessionists, etc.)	FMP	PFP, MP	MP	MP	PFMP
A.2. God, Christ, Spirit/ opponents (devil, world, antichrist, actions of men, deniers, idols)	FMP	MP	MP	MP	PFP, MP
B.1. Claims of opponents/ claims denied (abiding in him, being in light, fellowship with God, know and love God, be sinless)	PFMP	—	—	PMP	—
B.2. Love/hate, not love, fear	FMP	—	FMP	—	PMP
B.3. Truth/lie, error, deceive	FMP	PFMP	FMP	PFMP	FMP
B.4. Know/not know	FMP	FMP	—	FMP	PFMP
B.5. Sin,unrighteousness,evil, disobey/not sin, righteous, good, obey	FMP	PFP, MP	FMP	FMP	FMP
B.6. Abide/not abide, pass away or out of,go out or too far	FMP	—	MP	—	—
C.1. Believe,confess/not believe,deny,test	FMP	MP	—	PMP	PMP
C.2. Confidence,reassure/ shame,fear,condemn	PFMP	PMP	PMP	—	—
C.3. Greet,hospitality,receive/ no hospitality,not receive	PFP	PFP	—	PFMP	PFMP
C.4. Has God,Son/not have God,Son	MP	—	—	—	—
C.5. Life,win/death,kill,lose	FMP	FMP	PFP,MP	FMP	PFP,MP
C.6. See,manifest/not see,blind	FMP	PFMP	PFMP	—	—
C.7. Light/darkness	FMP	FP,PMP	FMP	—	PFP
C.8. Write/not write	FP	FP	—	—	—
D.1. Has world's goods/has need	PMP	MP	PMP	—	MP
D.2. Imitate/not imitate	MP	—	—	PMP	PMP
D.3. Keep(protect)/touch(harm)	PFP,MP	PFP,MP	MP	PMP	MP
D.4. Listen/not listen	FMP	PFP	—	PFMP	PFMP
D.5. New/old	PFMP	PFP,MP	—	PFP	—
D.6. Perfected/not perfected	PMP	PFP	PFP,MP	—	PFP,MP
D.7. Water and blood/water only	PFP	PFP	—	—	—
D.8. Word,speech/deed,truth	MP	MP	MP	MP	MP

UMI

Our second chart summarizes these relationships.

CHART II [1]

Type of Parallel to I-III John	FG	Revelation	IQS	Galatians	James
FMP	(50%) 12	2	4	3	2
PFP, MP	1	4	2	0	3
FP, PMP	0	1	0	0	0
PFMP	2	2	1	3	4
FP	1	1	0	0	0
MP	3	4	5	3	3
PFP	2	4	0	1	1
PMP	3	1	2	4	3
(—) NP	0	5	10	10	8

The Fourth Gospel contains complete, substantial formal and material parallels to one-half of the twenty-four antitheses of the letters of John. That is three times as many such parallels as the next closest document (IQS). Further, there is some type of parallel in the Fourth Gospel for every antithesis of the letters, which cannot be said of any of the other documents. The next closest is the Apocalypse which lacks five; IQS lacks ten.

A more precise picture of the relationship of the antithetical language in the five writings to that in the epistles of John may be obtained if we assign a numerical value to each

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[1] There are twenty-four (24) antitheses in I-III John. See Chart I.

UMI

of the types of parallels. This can be done since they are actually various degrees of parallelism. In our third chart below we have assigned the number values on the following basis: (1) a substantial formal parallel and a substantial material parallel are equally important, (2) a substantial formal parallel is twice as important as a partial formal parallel, and (3) a substantial material parallel is twice as important as a partial material parallel. The resultant worth of each category appears in parentheses next to its letter code. The chart now shows the degree to which each document parallels the antithetical language of the epistles.

CHART III

Type of Parallel to I-III John		FG	Revelation	IQS	Galatians	James
FMP	(4)	48	8	16	12	8
PFP, MP	(3)	3	12	6	0	9
FP, PMP	(3)	0	3	0	0	0
PFMP	(2)	4	4	2	6	8
FP	(2)	2	2	0	0	0
MP	(2)	6	8	10	6	6
PFP	(1)	2	4	0	1	1
PMP	(1)	3	1	2	4	3
(—)NP	(0)	0	0	0	0	0
Total	(96)	68 70.8%	42 43.8%	36 37.5%	29 30.2%	35 36.5%

UMI

Of the ninety-six possible points (24 antitheses X 4), the Fourth Gospel receives sixty-eight. It, then, parallels the antithetical language of the epistle 70.8%. The figures for the other documents appear at the bottom of the columns in similar form. Revelation contains more parallel antithetical language than IQS, but both are substantially less parallel than the Fourth Gospel. James is nearly as close as IQS, while Galatians is least parallel of the five.

A final factor may be added to the picture. Not all FMP's or PFMP's, or even PMP's are really of the same value. An FMP that occurs in category A is more important than one that occurs merely in category B, C, or D, and likewise for each type of parallel. When it occurs in an antithesis that appears frequently in I-III John, it is more significant than when it occurs in the minor antitheses. Therefore, we have assigned a numerical factor to each of the levels of frequency: A -4pts., B -3pts., C -2pts., and D -1pt. The results appear in our fourth chart below and give us a more complete view of the comparative degree of parallelism of the antiheses of the five documents to the epistles of John.

UMI

CHART IV

Type of Parallel to I-III John	FG				Revelation				IQS				Galatians				James			
	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D
FMP (4)	32	60	32	4	0	12	8	0	0	36	8	0	0	24	8	0	0	24	0	0
PFP,MP(3)	0	0	0	3	12	9	6	3	0	0	6	3	0	0	0	0	12	0	6	3
FP,PMP(3)	0	0	0	0	0	0	6	0	0	0	0	0	0	0	0	0	0	0	0	0
PFMP (2)	0	0	4	2	0	6	4	0	0	0	4	0	0	6	4	2	8	6	4	2
FP (2)	0	0	4	0	0	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0
MP (2)	0	0	4	4	8	0	4	4	16	6	0	4	16	0	0	2	0	0	0	6
PFP (1)	0	0	2	1	0	0	2	3	0	0	0	0	0	0	0	1	0	0	2	1
PMP (1)	0	3	0	2	0	0	2	0	0	0	2	1	0	3	2	2	0	3	2	1
(—) (0)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
	32	63	46	16	20	27	36	10	16	42	20	8	16	33	14	7	20	33	14	12
Totals	157				93				86				70				79			
Total possible: 200	78.5%				46.5%				43%				35%				39.5%			

Having included all of the factors relevant to a comparison of the antithetical language of the selected sources with the antithetical language of the Johannine epistles, we have arrived at the chart above. If any document had had complete substantial formal and material parallels to all of the antitheses in each level of frequency, it would have received the total possible number of points (200) and would have been completely (100%) parallel in antithetical language to I-III John.

The Fourth Gospel comes the closest. Its dualistic language parallels the letters of John 78.5%. As may be seen by comparing the totals at the bottom of chart IV, that is 1.7

times more parallel than the Apocalypse, 1.8 times more parallel than IQS, twice as parallel as James, and 2.2 times more parallel than Galatians. The Revelation, within the literature of the Johannine community, is still more important in this respect than the closest document to John from Qumran. Galatians finds less antithetical language in common with I-III John than James from the parenetic wisdom tradition, even though Galatians addresses a conflict situation as do I-III John.

Several of the antitheses of the Johannine epistles are closely related to the community's conflict with the secessionist group. We will be looking more closely at these in our final chapter on the sociological background of the antithetical language of the letters of John. Our comparison with the selected sources will also prove relevant to this enterprise.

CHAPTER SIX

THE ANTITHETICAL LANGUAGE OF THE JOHANNINE EPISTLES IN SOCIOLOGICAL PERSPECTIVE

Introduction

Our previous chapters have focused on the specific nature of the antithetical language of the Johannine epistles and its relationship to the Fourth Gospel and other ancient sources in the Johannine cultural milieu. We saw that the author of the letters uses such language extensively. Parts of explicit antitheses occur in eighty-three of the one hundred and five verses of First John (79%). Nearly every verse could be included if all of the implied antitheses were included. Every major concern of the letter, and nearly every concern, is discussed with the use of antitheses of various kinds.[1]

The use of this language is also intensive. Frequently the author weaves together several pairs of contrasts in a single passage. In I Jn. 1:5-2:2 light/darkness, truth/lie and deceive, righteousness/unrighteousness, sin/not sin, and the claim and denial of fellowship all occur in an interlocking way, reinforcing each other. Similarly in I Jn. 2:3-11, know/not know, keep/disobey commandments, truth/liar, in him/not in him, new/old, light/darkness, and love/hate are intricately and overlappingly linked in a pattern of contrasts in which the Johannine Christians distinguish themselves from their opponents. One finds the same intensely antithetical style and mindset in I Jn. 2:15-17 (three pairs), I Jn. 2:18-23 (seven pairs), I Jn. 3:4-10 (six pairs), I Jn. 3:11-18 (seven pairs), I Jn. 4:1-6 (eight pairs), I Jn. 5:6-12 (five pairs), and I Jn. 5:6-12 (five pairs).

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[1] Largely because of the emphasis on truth in II John and its contrast with "the deceivers" who have withdrawn from the community, this brief letter (thirteen verses) contains at least part of an antithesis in every verse except the final greeting. III John, while it contains seven references to "truth" in its fifteen verses, has no explicit antitheses in verses 1-4,12,14-15. A strong case can be made, however, for implicit contrasts involving "truth" in verses 1-4 and 12 and for "see face-to-face"/"not see" in verse 14. But taking into account only the explicit antitheses, one hundred and three of the one hundred and thirty-three verses of the Johannine epistles are so involved (77.4%).

Keeping in mind this kind of language, and its extent and intensiveness in the Johannine epistles, we suggest in this chapter that there is a direct relationship between the language which one uses, one's "symbolic universe," and one's worldview. Language, and especially religious language, reflecting as it does the ultimate concerns that form one's perspective on reality, is a mirror of worldview. The symbols which one uses and the manner in which one uses them reflect significantly the "cosmos" of the group that is speaking, and if that language or symbol-system is explicitly religious, as in the documents with which we are involved, then the "sacred cosmos" of the community comes to light.

We further suggest that language and worldview are shaped by the community's social, cultural, and historical experience. Language originates in a particular social context, that is part of a larger culture (which includes religion), and that has a particular history. Whence it has come and whither it is going, in addition to all that is a part of the description of its present circumstances, directly influences the community's self-understanding, its view of reality beyond itself, and hence, necessarily, its language. Religious language, especially, since it has among its many functions the role of explaining or of making sense for the community of its varied experience of the world, brings order and gives meaning to the cosmos. It explains "why" in ultimate terms.[1]

Dualistic language, of the sort that we have encountered in the Johannine epistles, is inherent in all religion. It is of the essence of religion to distinguish the sacred from the profane. "The dichotomization of reality into sacred and profane spheres, however related, is intrinsic to the religious

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[1] The theoretical perspective on language which we have outlined in the previous two paragraphs may be found in a variety of sources. We have relied principally upon the following: Peter Berger, The Sacred Canopy: Elements of a Sociological Theory of Religion (Garden City, N.Y.: Doubleday, 1967); Peter Berger and Thomas Luckmann, The Social Construction of Reality: A Treatise in the Sociology of Knowledge (Garden City, N.Y.: Doubleday, 1966); Clifford Geertz, "Religion as a Cultural System," in Anthropological Approaches to the Study of Religion, ed. M. Banton (London: Tavistock Publications, 1966), pp. 1-46; Karl Mannheim, Ideology and Utopia: An Introduction to the Sociology of Knowledge, with a Preface by L. Wirth (N.Y.: Harcourt, Brace, and World, 1936); Allan W. Smith, "Sociology and Theology: A Study of Their Relationship with Reference to Berger, Luckmann, and Barth on Religion" (Ph.D. dissertation, Drew University, 1969); and Jonathan Z. Smith, "The Social Description of Early Christianity," RStR 1 (1975): 19-25.

UMI

enterprise."[1] While this dualistic worldview is particularly evident in the symbol systems of primitive societies,[2] it is not limited to them but finds expression in the major religious traditions, East and West.

We have seen in our own study widespread dualistic language: in the Qumran literature, in apocalyptic, and in several New Testament sources. Paul Hanson, in his study of apocalyptic, pays particular attention to its dualistic mode of expression and traces this characteristic to the social and historical circumstances of certain alienated groups in sixth century B.C. Judaism.[3] One striking aspect of the antithetical language of the Fourth Gospel, the ascent/descent motif connected with the Son of Man, has been the object of an analysis by Wayne A. Meeks, in which he takes into account the social function of such language in the Johannine community. The community's way of speaking about Jesus as "the Stranger *par excellence*" is also a way of describing its own sense of alienation in a hostile world.[1] D. Moody Smith, in a study of the Fourth Gospel, has articulated the same motif:

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[1] Berger, *Canopy*, p. 27. Cf. also Mircea Eliade, *The Quest: History and Meaning in Religion* (Chicago: University of Chicago Press, 1969), pp. 133, 173; and Robert N. Bellah, "Religious Evolution," in *Sociology and Religion: A Book of Readings*, ed. Norman Birnbaum and Gertrud Lenzer (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 73-74.

[2] Edward A. Tiryakian, "Structural Sociology," in *Theoretical Sociology*, ed. Edward A Tiryakian and John C. McKinney (N.Y.: Appleton-Century-Crofts, 1970), p. 127. Cf. also Robert Hertz, *Death and the Right Hand* (Glencoe, Ill.: The Free Press, 1960), pp. 94-97.

[3] Paul D. Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress, 1975), pp. 134,158,186,397. Bogart traces Johannine dualism back to its source in Jewish apocalyptic. See *Perfectionism*, p. 121. Cf. also Böcher, *Dualismus*, passim.

> The Johannine dualism of light and darkness, truth and lie, above and below, God and Satan comes into play in order to comprehend the total antinomy and contradiction that exists between Jesus and his followers and those who reject him . . . . The dualism is almost certainly socially conditioned. That is, it mirrors the disjunction and hostility that has developed between the now separate Jewish and Christian communities.[2]

In this chapter, then, we shall view the antithetical language of the Johannine epistles in sociological perspective, following one of Jonathan Z. Smith's suggestions for such efforts, that we look at "early Christianity as a social world, as the creation of a world of meaning which provided a plausibility structure for those who chose to inhabit it."[3] We shall keep in mind what we have said about the nature of religious language, the relation of language to worldview, and the rootedness of both in the social, cultural, and historical circumstances of the community that speaks through the sources.

The Johannine community existed as a group of specific Christian communities who lived together, probably in relative isolation from the rest of early Christianity.[4] Whether this was near Ephesus (the traditional location) or in Syria (a strong possibility), it is not possible to determine.[5] Founded by "the disciple whom Jesus loved,"[1] they preserved and developed a tradition of the words and deeds of Jesus under the inspiration of the Paraclete,[2] and in the context of a dispute with the synagogue that led to their eventual expulsion from it.[3] This tradition, influenced by subsequent controversies with Baptist sects and by other cultural forces (Samaritanism, Gnosis),[4] took shape through a process of revision and editing in the Fourth Gospel.[5] This book functioned for the community, not only as a record of what it had received from the beginning, but as a book which defined and vindicated its own existence as God's chosen people living in communion with him in a hostile world.[6] After the composition of the Fourth Gospel, a leader of the community, who called himself "the Elder" and who emphasized his continuity with the community's authoritative tradition (I Jn. 1:1-3), wrote three letters to the churches in his charge.[7] He and they had witnessed a schism within their

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[1] Meeks, "Man from Heaven," pp. 49-50.

[2] D.M. Smith, _John_, p. 66.

[3] J.Z. Smith, "The Social Description of Early Christianity," p. 21.

[4] D.M. Smith, "Johannine Christianity," p. 237.

[5] Schnackenburg, _Gospel_, pp. 149-152. Kümmel, _Introduction_,

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pp. 256-257.

[1] Culpepper, Johannine School, p. 265.

[2] Jn. 14:26; 15:26; 16:12-15. D.M. Smith, "Johannine Christianity," pp. 232-233.

[3] J. Louis Martyn, "Source Criticism and Religionsgeschichte in the Fourth Gospel," in Jesus and Man's Hope (Pittsburgh: Perspective, 1970), vol. 1, p. 260.

[4] Ibid., pp. 252,267-269; Meeks, Prophet-King, pp. 313-319.

[5] Cf. Brown, John I-XII, pp. xxxiv-xxxix, and Kysar, Fourth Evangelist, pp. 38-54.

[6] Meeks, "Man from Heaven," p. 70.

[7] The authorship of the letters was discussed above in chapter one.

UMI

own ranks (I Jn. 2:19), a conflict that was continuing, since the secessionists still sought to exercise an attracting influence on the remaining Johannine Christians. These letters provide us with further insight into the life of the Johannine churches, and, as is the case with the Fourth Gospel, they further describe and reinforce the community's identity and worldview. It is our contention that the dualistic language, which the author uses, as we have seen, so pervasively, plays a crucial role in this process of bringing order and meaning to the group's troubled history and confusing experience.

Two categories of sociological theory which are particulary useful in understanding the social world of Johannine Christianity (as it is reflected in the Johannine epistles) are social conflict and (a not altogether unrelated phenomenon) sectarianism. We shall first examine the dynamics of social conflict, with particular reference to the work of Lewis A. Coser and see what light it may bring to the historical conflicts of the Johannine community. Then, we shall pay close attention to the definition and characteristics of sectarian groups, drawing upon contemporary studies of sects, particularly the work of Bryan R. Wilson. We shall, then, see what evidence there is in the epistles for a sectarian perspective. In both analyses we shall be sensitive to the results which they may yield for the function of the antithetical language of the epistles in the social circumstances of the community.

The Johannine Community as a Group in Conflict

The Dynamics of Social Conflict: Schism

Introduction. There are many types of social conflict, ranging from individual competition to international war.[1] Not all these types, then, will be relevant to our study of the Johannine community. Let us, first, define social conflict generally and then focus on the particular kinds of social conflict which may illuminate the Johannine experience.

In the *International Encyclopaedia of the Social Sciences*, Lewis A. Coser defines social conflict as

> . . . a struggle over values or claims to status, power, and scarce resources, in which the aims of the conflicting parties are not only to gain the desired values but but also to neutralize, injure or eliminate their rivals. Such conflicts may take place between individuals, between collectivities, or between individuals and collectivities. . . . Conflicts are perennial features of social life.[2]

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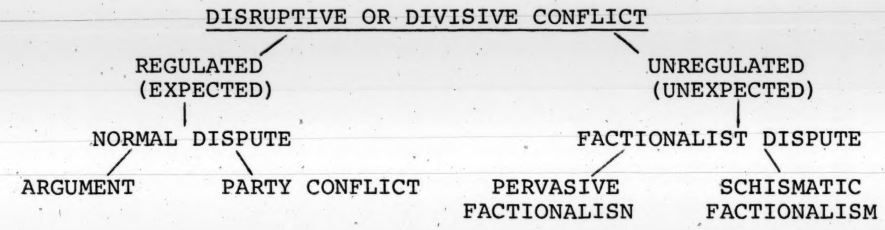
[1] For a survey of types of social conflict, see Alan R. Beals and Benjamin J. Siegel, *Divisiveness and Social Conflict* (Stanford: Stanford University Press, 1966) and Jessie Bernard, "The Sociological Study of Conflict," in *The Nature of Conflict: Studies on the Sociological Aspects of International Tensions*, ed. The International Sociological Association in collaboration with Jessie Bernard *et al*. (Belgium: UNESCO, 1957).

[2] Lewis A. Coser, "Conflict: Social Aspects," in *International Encyclopaedia of the Social Sciences*, ed. David L. Sills (N.Y.: Macmillan and the Free Press, 1968), Vol. 3, p. 232. Cf. John Wilson, "The Sociology of Schism," in *A Sociological Yearbook of Religion in Britain - 4*, ed. Michael Hill (London: SCM, 1971), pp. 4-5, who defines conflict in terms of structural strain in social organizations between the group's norms and its values, or between its roles and its norms. Rolf Dahrendorf, *Class and Class Conflict in Industrial Society* (Stanford: Stanford University Press, 1959), pp. 180-

UMI

Certainly not every aspect of Coser's definition will be of help to us, but, taking his basic description of the dynamics of social conflict as our starting point, we may, next, take note of the various kinds of social conflict.

Beals and Siegel provide a useful typology of conflict.[1] They distinguish between disruptive and nondisruptive types, the latter comprising such activities as competition between individuals and team play. The former, more germane to our work, they subdivide as follows:


DISRUPTIVE OR DIVISIVE CONFLICT
REGULATED (EXPECTED)
UNREGULATED (UNEXPECTED)
NORMAL DISPUTE
FACTIONALIST DISPUTE
ARGUMENT
PARTY CONFLICT
PERVASIVE FACTIONALISN
SCHISMATIC FACTIONALISM

Factionalist dispute involves major organizational changes.[2] In light of the history of the Johannine community, the

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183, sees interest groups as the real agents of conflict.

[1] Beals and Siegel, *Divisiveness*, p.22. It is based upon their anthropological studies of several American Indian groups.

[2] Ibid., p. 21. See also the discussion of the types of parties in Weber, *The Theory of Social and Economic Organization*, pp. 408-410. For Weber, parties that are organized around issues of faith often take the form of heresies. J. Wach's typology of protest groups in religious organizations distinguishes protests that do not result in schism, such as *ecclesiola in ecclesia* from those that do, such as schismatic sects. See Joachim Wach, *Sociology of Religion* (Chicago: The University of Chicago Press, 1944), p. 166. Not all sectarian movements, therefore, are necessarily schismatic, a point underscored by Peter Berger in "The Sociological Study of Sectarianism," *Social Research* 21 (1954): 476-477. The process of the formation of schismatic factions in small groups has been described by James P. Gustafson in "Schismatic Groups," *Human Relations* 31 (1978): 139-154.

category of divisive or factionalist dispute, especially of the type that involves schism[1] is particularly appropriate. The Johannine community was involved in a schism from Judaism and had experienced an internal splitting of its own ranks in the secession of the docetic opponents.[2]

What are the specific kinds of causes that from a sociological perspective result in schism?[3] Schism is a complex process, and most of the research into specific cases has found that schisms have multiple causes. No single, isolated

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[1] Schism is only one of the possible resolutions of social conflict. S.L. Greenslade in his study, Schism in the Early Church (London: SCM, 1953), discusses coercion (pp. 127-145), negotiation and discipline (pp. 146-167), and theological reconsideration (pp. 168-185), as other alternatives, historically. Jessie Bernard points to coercion, concession, changes in basic values, absorption or assimilation, in addition to withdrawal or ejection. See Jessie Bernard, "Conflict," p. 42.

[2] Schism can be a "loaded" term and may appear to impute an onus of guilt to the seceding party. It is, therefore, important to keep in mind that schism on the part of one group may well imply excommunication on the part of the other. See G. van der Leeuw, Religion in Essence and Manifestation, 2 vols. (London: Allen and Unwin, 1938; repr. Gloucester, Mass.: Peter Smith, 19-67), 1: 262. This dynamic may well be involved in both of the schisms in which the Johannine community was involved. Our understanding of these events is severely limited because of the scarcity of historical sources and because of the polemical standpoint of the ones which we do have. A further limitation to the use of the schism type of social conflict is that, from a sociological perspective, there is a "lack of usable models. . . with which to order the usually complex mass of facts pertaining to the schismatic process;" J. Wilson, "Sociology of Schism," p. 1.

[3] Beals and Siegel point to internal organizational strains and external stresses as the general causal dynamics involved, but a more specific analysis is needed for our purpose. See Beals and Siegel, Divisiveness, pp. 157-158. Cf. also the similar theoretical analysis in Robert K. Merton, "Manifest and Latent Functions," in Theoretical Sociology (N.Y.: The Free Press, 1949), p. 95, and in J. Wilson, "Sociology of Schism," pp. 5-6.

UMI

issue is usually sufficient to produce so radical a disjuncture as organizational fission. Greenslade's study of schism in the patristic period pointed to factors of personality conflict, nationalism, social and economic differences, rivalry between sees for prestige and power, disputes over liturgy and worship, and disagreement over discipline and purity within the church as contributing causes in various instances.[1]

Yinger's list is similar: variations in personal religious needs and interests, different economic and political interests, societal and national differences, social mobility and change, and differences that derive from the internal development and strain of the given religious systems.[2] It becomes clear immediately that we do not know nearly enough about the everday life and organizational structure of the Johannine community to provide a complete description of the actual causes of either of the schisms in which it was involved. Most of the internal dynamics are not available for empirical research.

Following the lead of Coser and others, we have decided to

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[1] Greenslade, Schism, pp. 37-124.

[2] J. Milton Yinger, The Scientific Study of Religion (N.Y.: Macmillan, 1970), pp. 232-233. Cf. the multiple factors found to have been causal elements in the split of a Baptist church in Durham, N.C., in the study by Elizabeth B. Douglass, "Schism within the Church: An Empirical Study," (M.A. thesis, Duke University, 1967), pp. 96,116. See also J. Wilson, "Sociology of Schism," p. 5; and Wach, Sociology of Religion, p. 166, who lists three major categories of causes: "dissent in the field of doctrine, criticism of the cultic expression, and objection to the nature of the organizational structure." That doctrinal or ideological factors are not always involved has been shown by Djura Vrga and F.J. Fahey in their study of schism in the Serbian Orthodox Church in America, "The Relation of Religious Practices and Belief to Schism," Sociological Analysis 31 (1970): 46-55.

UMI

focus on three factors in the schismatic process: the nature of the issues involved, the type of group involved, and the structuring of authority within the group.

The Nature of the Issues. The issues in a schism are usually perceived by the parties concerned to be of the most fundamental sort. "Schism is more likely where a group comes to feel that its basic values are being threatened. . . ."[1] Withdrawal is then a means of preserving intact what is threatened.[2] The seceders may believe that they represent the group's original values, true doctrine, or the central experience of the community. Thus, they raise issues which entail the community's raison d'être and over which the conflict will be, therefore, of the utmost significance.[3]

Georg Simmel's classic study of conflict noted that one factor which heightened the intensity of the struggle was "the parties' consciousness of being mere representatives of supra-individual claims, of fighting not for themselves but only for a cause. . . ."[4] This permits them a certain radicalism and mercilessness toward their opponents, though they themselves may be selfless and idealistic. Coser, following Simmel, adds that the conflicting parties may each believe that they alone are the true representatives of the community's true ideals.[1] Each believes that it alone is the true community.

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[1] J. Wilson, "Sociology of Schism," p. 11.

[2] Ibid., p. 6.

[3] Ibid., pp. 5,11. Cf. also Wach, Sociology of Religion, p. 166, and Beals and Siegel, Divisiveness, p. 155.

[4] Georg Simmel, Conflict, trans. Kurt Wolff (New York: The Free Press, 1955), p. 39.

Ideology, then, or doctrine, is often at the heart of schismatic conflicts,[2] since it is often seen as an issue that transcends the individual and is part of the community's core of identity.[3] A protest group, with a particular viewpoint, may differ with the rest of the body over the correct or orthodox interpretation of the community's source of authority or revelation.[4] The main body may, then, react to this threat, if the teachings involved are felt to be central, by demanding "orthodoxy" and by branding the protest group's interpretation "heresy." It is Max Weber's view that in groups where the leadership is "charismatic" and under the decisive control of such a figure, alternate versions of the true faith also constitute a threat to the leader's position. If not settled, they must result in schism.[5]

While Weber's theory of charisma is valuable for understanding schismatic conflict in some groups, Coser offers an analysis of the response to individual dissent in small groups or communities that is more generally applicable. If there is no acceptable way for the individual to express dissent and disagreement on important matters, hostility may accumulate latently and, given sufficient occasion, manifest itself in withdrawal or exclusion.[1] He sees three types of such protest, each increasingly dangerous to group identity and survival.

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[1] Lewis A. Coser, The Functions of Social Conflict (New York: The Free Press, 1956), p. 118.

[2] But this is not always the case, as we noted above (p.233, n. 2), since what the group may value as its essence may also include, in addition to certain beliefs, a way of life. This factor has been particularly important in immigrant sects.

[3] Coser, "Conflict," p. 234.

[4] Wach, Sociology of Religion, p. 187.

[5] Weber, Theory, p. 410.

"Renegades" or "apostates" are those who leave the group and join the "enemy," however the enemy or out-group is conceived. The in-group deals with this threat to its values by more sharply differentiating itself from the enemy and by strongly disassociating the renegade from itself.[2] The boundaries between the group and its opponents are clearly defined, and the walls made thicker and higher.

"Heretics" are those who still claim loyalty to the community's central values and goals, but they establish their own rival group. They differ with the main group as to the best means of realizing the central concerns, and they compete with the community for the allegiance of the remaining members. They pose an alternative which the community does not want, creating confusion and threatening its survival, especially if it is small.[3]

Most insidious is "the dissenter." He does not leave the community, affirms his loyalty to it, but disagrees with the

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[1] Coser, Functions, p. 47

[2] Ibid., pp. 69-70.

[3] Ibid., pp. 70-71.

UMI

leadership, often, though not always, over a doctrinal issue. Coser cites the argument between the Mensheviks and the Bolsheviks (Leninists) over the matter of membership policy in the early communist movement, a clash which led to a schism in the revolutionary organization in 1903.[1] In small, closely unified communities such dissent threatens group identity, because it neither represents the obvious error of the apostate, nor the danger of the heretic, against whom it is easier for the group to form a unifed front. The dissenter's position creates confusion and a state of disequilibrium or uncertainty. When the dissenter presents such a threat, "the continuance of the group appears possible only by his forced or voluntary withdrawal."[2]

Before moving to the type of group involved in schism, we may find illuminating an insight from John Wilson into the relation of dogma to schism. Though it is a paradoxical finding, it does throw light on one of the dynamics of the Johannine situation. Wilson states:

> Both where there is extreme dogmatism, such that all innovation is heresy, and where there is completely open truth, such that anyone can claim to have revealed it, schism is more likely.[3]

The Type of Group. A second important factor in schismatic conflict is the type of organization or community that is

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[1] Ibid., pp. 97-100.

[2] Ibid., p. 101. Cf. also J.A.A. van Doorn, "Conflict in Formal Organizations," in Conflict in Society, ed. A. de Reuck and J. Knight (London: J. and A. Churchill, 1966), p. 122: "If all conflict is suppressed, there are grounds for fearing the development of a dichotomous structure, the splitting of the organization into hostile camps."

[3] J. Wilson, "Sociology of Schism," p. 12.

UMI

involved. Simmel held that internal cohesion was more easily threatened in the numerically small organization, "where . . . the periphery is closer to the center" and "every uncertainty of a member at once threatens the core."[1] For Coser, group size is also an important factor, along with "the degree of involvement of group members."[2] Small groups with high member participation often generate doctrinal rigidity and make insistent demands for ideological purity. This results in efforts to maintain cohesion among the faithful through the forced withdrawal of the "unworthy" or "heretical." The extent to which a group sees itself in conflict with the outside world is also an important factor. The greater the expectation of opposition the greater the pressures toward ideological purity and obedience to authority.[3] Such groups will not tolerate dissent, since dissent blurs the lines between the in-groups and the opponents. Hence, this type of community will exclude or attempt to coerce dissenters.[4]

We may term such communities or organizations "closed groups" or "total groups." They attempt to engage the whole personality of their members and to gain a strong commitment to the group's continuance. All dissent or assertion of conflicting attitudes is treasonous disloyalty and grounds for expulsion.[1] Other loyalties and conflicting commitments are not tolerated. All life is group life.[2] Lenin wrote: "We must train people who shall devote to the party not only their spare evenings, but the whole of their lives."[3]

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[1] Simmel, Conflict, p. 97.

[2] Coser, Functions, p. 97.

[3] Ibid., pp. 100-102.

[4] Ibid., pp. 96,102.

In such communities, while there may be active hostility toward the outside world, there is usually intense intimacy and unity "within the fold." If the hostility is mutual, and the "world" persecutes the group, unity is intensified and the bonds of loyalty strengthened. Groups that involve the whole person generate in the individual strong emotions toward group members of both love and hate.[4] Unity, fellowship, and intimacy are highly prized. Thus, defections, disloyalty, and dissent excite considerable hostility.[5] "The closer the relationship the more intense the conflict, when it occurs."[6] Such infidelity often results in the expulsion or forced withdrawal of the former friend and brother.

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[1] Ibid., pp. 69,100.

[2] J. Wilson, "Sociology of Schism," p.10; Coser, "Conflict," pp. 233-234.

[3] As quoted in Coser, Functions, p. 98.

[4] Ibid., p. 62.

[5] Simmel, Conflict, pp. 43-44, 52, and on p. 48: "'Respect for the enemy' is usually absent where the hostility has arisen on the basis of previous solidarity."

[6] Coser, Functions, p. 67.

The Structure of Authority.

> In every social organization some positions are entrusted with a right to exercise authority over other positions. . . . in other words, there is a differential distribution of power and authority. . . . This invariably becomes a determining factor of systematic social conflicts. [1]

Most studies of social conflict point not only to ideology and to the type of group involved as factors in schisms, but also to conflicts in the community over power and authority. Greenslade's research on schisms in the early church found this to be an important aspect.[2] The majority may try to coerce, with its recognized authority and the available means of exercising it, a dissenting group into conformity, causing the protesters to defend their position all the more and perhaps to withdraw. In small, ideologically oriented groups, there is no other alternative secession, other than repentance and capitulation. But, as we have seen, when supra-individual principles are at stake, such surrender seldom occurs.

The power and status functions of religious leadership may exercise a strong attraction for disaffected interest groups.[3] Breaking away not only gets them out from under the chafings of unwanted control but invests them with previously unrecognized authority and status. Weber's category of

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[1] Dahrendorf, Class Conflict, p. 165.

[2] Greenslade, Schism, pp. 30,74-89. Cf. Wach, Sociology of Religion, p. 193; and Beals and Siegel, Divisiveness, pp. 155-156.

[3] J.S. Colemen, "Social Cleavage and Religious Conflict," Journal of Social Issues 12 (1956): 51.

"charismatic parties" is illuminating here. Such groups arise from "disagreements over the charismatic quality of the leader or over the question of who, in charismatic terms, is to be recognized as the correct leader.[1] In groups where authority is legitimated by appeal to charisma, the charismatic principle may be turned in an anti-authoritarian direction. "Legitimacy. . . becomes 'democratic.'"[2]

John Wilson's study of schism found that schism was more prone to occur in groups which were either so centralized that "no decision-making power was invested in the lower participants" or which were so decentralized that no one specifically was responsible for group unity.[3] The type of group which we have been describing tends more toward the former, authoritarian structure of leadership, in which it is clear whose authority over the community is pre-eminent.

Let us summarize our study of the dynamics of social conflict. We defined social conflict as a struggle over important values and claims to status and power, in which the combatants not only want their own way, but want it at the expense of the opponents. Among the various kinds of conflict, we focused on disruptive, factionalist dispute, especially schism, since this appeared to be most germane to the Johannine sources. While we found that the causes of schism were multiple, three important factors were dominant: the nature of the issues involved (core ideology or essential doctrine), the type of group (small communities with a highly involved membership, viewing themselves as in a hostile relation to the outside world, but inside the group, intimate and unified), and the structure of authority ("haves" and "have-nots", the coercion of minorities, the appeal of status and power, the challenge of alternative charisma).

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[1] Weber, Theory, p. 408.

[2] Ibid., p. 103.

[3] Wilson, "Sociology of Schism," p. 11.

While social conflict can have positive functions, such as establishing and maintaining group identity and preventing "the ossification of social systems by exerting pressures for innovation and creativity,"[1] it is clear that schismatic conflict is disruptive and largely negative, since it contradicts the basic assumptions of group life.[2]

Schismatic social conflict also has other consequences that are relevant to our study of the Johannine community. "Total groups" or "closed groups", engaged in internal and external conflict, may take on a sect-like character, and they may find it necessary to expel deviates or to force their withdrawal.[3] This withdrawal may be geographical or social. The seceding group may see itself as separate from "the world."[3] Finally, conflict serves to establish the distinction between in-group and out-group.

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[1] Coser, "Conflict," p. 235; cf. Coser, Functions, p. 38.

[2] Coser, Functions, p. 80.

[3] Ibid., p. 103.

UMI

> The distinction between "us" and "them", perhaps the most functional social distinction, is established and periodically reaffirmed in social conflict between insiders and outsiders, between enemies and friends.[1]

The Historical Conflicts of the Johannine Community in View of the Dynamics of Social Conflict and Schism

At least three historical conflicts are generally acknowledged to have been part of the experience of the Johannine community, as it is known to to us from the Fourth Gospel and the Johannine epistles.[2] From its beginning the community found itself in conflict with the synagogue, with the Judaism which was its home and parent. Because of the christological claims of the Johannine Christians, and because of their rejection or radical reinterpretation of Jewish institutions (Temple) and worship (cultic festivals), the synagogue expelled the Johannine group from itself some time in the period of the Jewish War with Rome (A.D. 66-70). They may even have exposed them "to death by persecution and thought that thus they were serving God".[3]

Bound up with this first conflict are additional tensions between the Johannine Christians and those "crypto-Christians" who remained in the synagogues, personified in the Fourth Gospel by Nicodemus and Joseph of Arimathea.[1] Raymond Brown also believes that there were other conflicts with "the Jewish Christians of inadequate faith" and "Christians of apostolic churches." The former had also left the synagogue but did not accept the high christology of the Johannine group. The latter were persons who saw themselves as heirs of Peter and of the other apostles, over whom the Fourth Gospel portrays the beloved disciple as gaining the upper hand.[2]

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[1] Coser, "Conflict," p. 235.

[2] If the Apocalypse of John were included in this study, there would be the additional conflict with the Roman Empire.

[3] Brown, "Other Sheep," p. 9. Cf. John 16:2. See also, Martyn, History and Theology, pp. 45-76 and Culpepper, Johannine School, p. 287.

There is also evidence within the Gospel that the Johannine Christians, at some point in their development, were also at odds with communities which continued to revere John the Baptist, out of whose movement early Christianity had emerged. There is an explicit polemic against him in several passages (1:7f,15,20-27; 3:26-30; 5:33-36; 10:41), and "the Fourth Evangelist divests the Baptist of every known role in the Jewish expectation. He becomes simply 'the voice.' As such he witnesses to Jesus as the Christ."[3] Kümmel[4] and Brown[5] also have noted a subsidiary motif of polemic in the Gospel directed against the followers of the Baptist.

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[1] Brown, "Other Sheep," pp. 9,11-12; Martyn, History and Theology, pp. 74-75.

[2] Brown, "Other Sheep," pp. 8-9,12-,8.

[3] Walter Wink, "John the Baptist," IDB-SV, p. 488. See also p. 487.

[4] Kümmel, Introduction, p. 230.

[5] Brown, John I-XII, pp. lxvii-lxx.

Finally, there was the conflict which has been at the center of our consideration of the Johannine epistles, the secession of the docetic Johannine Christians from the original community. The one fellowship was broken when "they went out from us" (I Jn. 2:19). There are distinct doctrinal differences between the two factions, so that in the author's strong polemic against the opponents there emerges the distinction between "orthodoxy" and "heresy."[1] Also contested is the issue of "orthopraxy" or right conduct.[2] It appears, though the evidence is slim,[3] that the secessionists also "relativized the importance of earthly life for Christians and the decisiveness of moral behavior."[4]

The letters of II and III John also reveal that the controversy may have taken on an ecclesiastical dimension. The Elder warns a church in his purview against "giving aid and comfort to the enemy" in the form of hospitality in II John. In III John we see that the Elder's own travelling representatives have been refused hospitality by the leader of a church over which the Elder claims jurisdiction. Whether that leader, Diotrephes, was also one of the "heretics" (as the emphasis on "truth" in III John might suggest) is not known.

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[1] D.M. Smith, "John, Letters of," p. 487.

[2] Cf. Stagg, "Orthodoxy and Orthopraxy," pp. 423-430.

[3] Marshall, Epistles, pp. 15-16.

[4] Brown, "Other Sheep," p. 8.

Having briefly surveyed the three principal conflicts in the history of the Johannine community, we shall now review them in the light of the dynamics of social conflict and schism discussed above. In all three cases the central elements of the definition of social conflict certainly apply. The Johannine Christians were struggling with their opponents over basic values, claims that went to the heart of their identity as a community, their uniqueness or distinctiveness. They clearly claimed a superior status to each of them. "The Jews" had been rejected by God; they were of their father the devil (Jn. 8:44). John the Baptist was merely the first witness to Jesus' messiahship. "He must increase, but I must decrease," John says (Jn. 3:30). The secessionists were antichrists and false prophets, since they denied that Jesus was the Christ, and they did not have the Spirit of truth, but rather had the spirit of error (I Jn. 4:1-6).

There can also be no doubt that by these claims to higher status and by others, the Johannine community sought to "neutralize, injure, or eliminate their rivals"[1] by every ideological tool at their disposal. In the early stages of the community's development, they may have been an actively conversionist group, using a first form of the Gospel, a collection of miracle stories and a passion narrative,[2] to win over their Jewish brethren who did not believe in Jesus as the Messiah.

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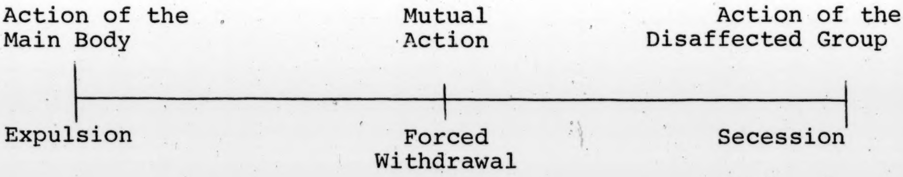
[1] Coser, "Conflict," p. 232.

[2] D.M. Smith, "Johannine Narrative Source," pp. 240-241.

When their conversionist efforts were repulsed and they were expelled from the synagogue, the mission to the Jews ceased, and the community became more inner-directed. Strongly worded teaching against "the Jews" and, in the letters, against the opponents, their former brethren, became their principal weapon of "neutralization". In II and III John we see other strategies emerging, exclusion from common hospitality and the assertion of ecclesiastical authority.

We have seen that schism may be a pejorative word, impugning guilt for the disruption exclusively to the seceding party. Actually, one might view schism as a spectrum ranging from outright expulsion through forced withdrawal[1] to outright secession:



On this understanding, the schism of the Johannine community from Judaism and of the docetic opponents from the Johannine community may both be best viewed as forced withdrawals, since there appears to have been significant mutual hostility and threat in each instance. However, we know very little about the views of the docetic opponents toward the other Johannine Christians, though a portion of their self-understanding can be

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[1] In what we have called "forced withdrawal", both parties play an equally active role in the schism.

UMI

discerned in their claims to sinlessness, a special knowledge of God, an emphasis on their own love for God, and the claim to possess the Spirit.

What of the causes of these schisms? Were there personality conflicts involved? It appears that such are inevitably intertwined with more objective factors in almost every serious factionalist dispute, especially when the schism occurs in a small community. But, the possiblity of assessing the "personalities" of the author or authors involved in the composition of the Johannine writings is an impossible undertaking.[1] It has, nevertheless, been attempted, especially in the formation of an ideal portrait of John the beloved apostle, in which "traits" of the beloved disciple are harmonized with the sketchy details of John the son of Zebedee from the Synoptics,[2] or in the portrait of the Elder as a crusty old codger, capable only of repeating "keep the faith" and "love one another" in several different ways.[3]

Were there social or economic differences between the Johannine Christians and either "the Jews" of the Fourth Gospel or the docetic secessionists? Clearly the Johannine Christians lacked status vis-à-vis the former. The synagogue's definition

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[1] It can be done only by ignoring the complex literary history of Johannine writings and by a shallow assessment of the difficulties involved in determining "personality" from literary style.

[2] Cf., e.g., William Barclay, Introduction to John and the Acts of the Apostles (Philadelphia: Westminster, 1976), pp. 1-23.

[3] Dodd refers to such a view in Epistles, p. lv, as does Houlden in Epistles, p. 22.

UMI

of who is a Jew prevailed to the exclusion of the "Nazarenes and the Minim."[1] In I John, if 2:15-17 and 3:17-18 have the opponents in mind,[2] then one could make a case, though not an unambiquous one, for an economic difference between the more needy Johannine Christians and the more worldly opponents, who "love the world" and "the things in the world," who have "the world's goods" and yet who close their hearts to their brothers in need, with whom they have breached fellowship.

Certainly in all three historical conflicts there are significant doctrinal or ideological differences. It was the christological claims of the Johannine Christians and the way in which they interpreted the implications of those claims for Judaism that led to their forced withdrawal from it. Because of their faith in Jesus as the Christ, they became a militant dissenting minority, which was eventually declared heretical and expelled. Christology, again, was the crux of the dispute with the followers of John the Baptist. It must be made quite clear that *Jesus* was and is the Christ and that he has no rivals. All claims for John must be denied. It is proper that his disciples now follow Jesus. It is John's expressed desire. Finally, we have already seen that the author of I John's major bone of contention with the opponents is christology. They deny that the divine Christ is Jesus, that he came in the flesh and blood of the human Jesus. Behind this refusal to affirm the incarnation, as set forth in both the Gospel and the epistles, may well be a gnostic cosmology that makes a clear distinction between the corruption of matter and the divinity of spirit.[1] For the Elder, however, only those who confess that Jesus Christ has come in the flesh are of God. The others, the opponents, by their heretical christology, are antichrists (I Jn. 4:1-3).

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[1] See Babylonian Talmud, *Berakoth* 28b, cited with discussion in Martyn, *History and Theology*, pp. 34-41. He dates it at c.A.D. 85. Cf. Brown, "Other Sheep," p. 10 n. 14.

[2] On 2:15-17, see Wilder, "Epistles," pp. 240-241. On 3:17-18 see Houlden *Epistles*, pp. 100-101.

Since we are primarily concerned in this study with the letters of John, and since the doctrinal issue in them is of great importance, let us look further at this controversy in the light of the dynamics of social conflict which we have investigated above.

Christological concerns were at the core of the Johannine community's self-understanding from the beginning. It was not simply one issue among many, but it was the issue over which they were wrenched from their home in Judaism and over which they fought off other claimants, such as the Baptist circles. Because it was such a decisive, definitional matter for them, the dissent of the docetists was a threat to the essence of the group. They had withdrawn from Judaism in order to preserve that essence, and, thus, it is not surprising that they had forced the withdrawal of the docetists for the same reason. It may even be the case, though we lack sufficient evidence for it, that the dissenters felt that they were the ones who were preserving true Johannine christology from the accommodations and compromises of the Elder's group.[1] The Elder certainly felt that this is what he was doing; hence, the appeals to what the community had heard and experienced from the beginning.

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[1] Bogart believes that the opponents also had a gnostic anthropology; Perfectionism, p. 34.

Neither side, then, may have felt that they were fighting for themselves but, instead, for a cause that transcended selfish interests. The true community was at stake; right belief, certainly, and perhaps also the proper connection between belief and practice, were a just and worthy cause for which to combat the other side. The Elder believes that he is defending God, not just his own views. To deny the correct, orthodox, view of sin or of Christ is to make God a liar (1:10; 5:10). Thus, backed by divine authority, he is in a position to attack the opponents' teachings as the work of the devil, the evil one, the spirit of error and of antichrist.

The authority of the Elder was undoubtedly not only traditional, in that he was one who could appeal to a tradition of eyewitnesses to the incarnation of the Word (1:1-4), but it was also charismatic.[2] He was the reigning heir of a tradition that legitimated its authority by appeal to the Spirit, to the Paraclete who would teach the disciples of Jesus "all things" and

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[1] Cf., ibid., pp. 131,136 and Culpepper, Johannine School, p. 283. We noted above that schismatic conflict can occur over differing interpretations of the source of revelation, and the Gospel of John, whether a "finished product" by this time or not, probably functioned as a revelational, authoritative source for both sides in the controversy. They disagreed, however, in the interpretation and implications of its christology.

[2] Weber, Theory, p. 328, for the distinction between traditional and charismatic authority. See also the lucid discussion in Michael Hill, A Sociology of Religion (London: Heinemann, 1973), pp. 140-157, on "The Theoretical Basis of Charismatic Legitimacy."

UMI

remind them of Jesus' words (Jn. 14:26) as the Spirit of truth (15:26). The Spirit will guide the community, through its leaders, originally probably the Beloved Disciple, but now the Elder, into "all the truth" (16:13). Thus, when the opponents appeal to the Spirit, turning the charismatic principle in an anti-authoritarian direction, the Elder is not free to damn charismatic phenomena _per se_, but he must warn his readers to "test the spirits to see whether they are of God; for many false prophets have gone out into the world" (I Jn. 4:1). The test is christological orthodoxy (4:2). He appeals to the Spirit of truth, the Spirit of God (4:2,6) and claims the witness of the Spirit as validation for a christology of incarnation (5:6-8). The Spirit's witness is the very testimony of God, which to deny is make him a liar (5:9-10). Thus the opponents, challenging the charismatic authority of the Elder, proclaim, probably through inspired prophetic announcement, their own charisma.[1]

Because of the premium which the Elder and the Johannine community placed historically upon correct christology, because it is the _sine qua non_ of Johannine Christianity, to dispute this doctrine is intolerable. It threatens the existence of the group in its uniqueness. Dissent, then, may well have been stifled on this issue (and perhaps on others), leading those who advocated "heretical" view to withdraw, in order to freely proclaim their alternative "knowledge." Following Coser's analysis of disloyalty, we see the secessionists, not as renegades who have given up what they understood to be Johannine Christianity and have gone over to "the world," the enemy, but basically, as "heretics", who still affirm the values of the main body, but have set up a rival group outside it. The Elder attempts to brand them as apostates and renegades, in order to weaken the force of their appeal for those who remain. He clearly classifies them with the world, the sphere of the evil one (2:15-17; 4:1-6; 5:19; II Jn. 7).

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[1] For the Elder as a man of the Spirit, see Campenhausen, _Ecclesiastical Authority_, p. 122. Cf. Eduard Schweizer, _Church Order in the New Testament_, Studies in Biblical Theology 32 (London: SCM, 1961), pp. 127-128.

Diotrephes, however, since the evidence is not clear that he is one of the docetic opponents, may, perhaps, be best understood as a "dissenter," in Coser's terms, as one who remains within the community (he does not set up a rival organization) but disputes some doctrine or policy of the leadership. He "unglues" the organization from within.[1] He objects, if not to the Elder's teachings, to his control of Diotrephes' congregation. The Elder makes clear in III Jn. 10 that he will deal forcefully with this situation when he comes. Such dissent cannot be tolerated.

The Johannine community of the epistles appears, from a sociological viewpoint, to fit rather well John Wilson's finding that schism is more likely when a group is so dogmatic that all innovation is heresy or when there is a completely open truth such that anyone may be said to reveal it.[2] Certainly all christological innovation was heresy, and christology had implications for other areas, especially ethics. Further, since there was an appeal to the Spirit, to charismatic prophecy, truth could not be locked up in traditional formulations but was, in one sense, so open that anyone could claim, as the heretics did, to reveal it.

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[1] Coser, Functions, p. 101.

[2] J. Wilson, "Sociology of Schism," p. 12.

Turning to other possible causes of schism, besides ideological differences, we can dismiss for lack of evidence disputes over liturgy and worship and ethnic differences among the combatants. It does appear fruitful, however, to take up Coser's analysis of the nature of "closed" or "total" groups. They are usually numerically small, and this is the impression that one receives of the Johannine community, a few congregations, probably in one isolated geographical area, small in number.[1] Such groups are usually in a defensive posture toward the world and see themselves as in conflict with it. There is some evidence in the Fourth Gospel that the Johannine Christians were persecuted by the synagogue (e.g., 16:2),[2] by "the Jews," whom it casts as representatives of the unbelieving "world" that rejects Jesus (e.g., 7:1,7).[3] In the Fourth Gospel and in I-II John, there is a strong sense of "the world" as the sphere outside the true community or salvation into which "world" the

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[1] Meeks, "Man from Heaven," p. 68. D.M. Smith, "Johannine Christianity," p. 237.

[2] Cf. Martyn, History and Theology, pp. 69-77.

[3] Bultmann, John, p. 68.

UMI

seceders have withdrawn.[1] It is the realm of darkness and of the evil one who hates the community and who tries to harm it (I Jn. 3:13, 5:18).

Such a negative orientation to the world outside on the part of closed groups increases pressure within for uniformity of faith and life. When such comformity is not forthcoming, that is, when dissent arises, and the boundary between "church" and "world" is blurred, the closed group forces the dissenters to withdraw. The docetists represented such dissent. They thereby confused the group members' identity (hence, in I John, the repeated "by this we know") and broke the ranks of uniformity. They offered an alternative where the Elder wanted none. A clear distinction between the believers (in-group) and the unbelievers (out-group) must be maintained.

The language of the Johannine epistles, as many commentators have noted, is warm, intimate, family language. Frequently, the Elder calls them "little children," "beloved," "fathers," "young men," "children," and "brethren." There is apparently an intimacy among them. "Fellowship" is an important term, since they know each other well and, as the term "fellowship" (κοινωνία) suggests, they have much in common. They live their lives in and from several related communities of like-minded believers.[2] Love is a dominant theme in these letters;

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[1] John 15:18-25; 17:6,9,14-16; I Jn. 2:15-17; 4:1,4-6; 5:19; II Jn. 7. κόσμος, as we have noted previously in chapters two, three, and four, is used in more than one sense in the Johannine writings (e.g., Jn. 3:16; I Jn. 2:2; 4:14).

[2] D.M. Smith, "Johannine Christianity," p. 237.

it, along with christology, are the two main concerns of the author. He reminds them of the "old commandment" to love one another. The opponents' chief moral failure is their lack of love; indeed, they hate their former brethren. But the true believers, those who remain, pass from life to death because they love their brothers (3:14). Love must be practical; it must share with those who are in need, as Christ laid down his life for others. Love is the proof of knowing God, since God is love. We must love one another if we claim to be God's. This central point could be illustrated from the epistles at length.

Intimacy is also, as we have seen, a leading characteristic of "total" or "closed" groups. Rejected by, and rejecting, the world, the members draw themselves tightly together in a close-knit society of intimate love and fellowship. The colder the world, the warmer the community. But with increased intimacy comes the greater opportunity for hostility. Persistent dissent or disagreement, and in close groups occasions for it frequently arise, is perceived as family disloyalty, social treason. Secession is akin to divorce. When unity and love are so highly prized, "heresy" and the decision to leave must have appeared as hatred for the group.

The final factor in schismatic conflict focused on the dispute over the possession and exercise of authority. Subgroups often secede, or are forced to withdraw, when power is misused (coercion, suppression of dissent), or when there is a strong desire for status or power that is not or cannot be realized within the group. I John, through the claims of the opponents,

UMI

gives us an indication that the opponents were indeed making elevated assertions about their religious status, claims which either the main body did not recognize or which conflicted with its and the Elder's self-understanding. Thus, the opponents may have withdrawn in order to achieve the status of teacher or leader which they felt that they deserved and were unable to attain in the group.

In II John, the opponents are clearly seen as wandering teachers, to whom the Elder wants the loyal churches not even to offer hospitality. If they welcome them into their homes, they share in their evil deeds (II Jn. 11). The opponents were apparently seeking to bring under their own authority those who were under the Elder's. They were claiming and exercising the power which the former group would not, because of their "heresy," permit.

In III John, an internal dispute over the Elder's jurisdiction is in view. Diotrephes, whether heretic or dissenter, refuses the Elder's correspondence and emissaries, and claims the pre-eminence in his own church. In a close group, such independence has no place. Uniformity must be maintained. Perhaps, the Elder's charismatic authority is here being routinized and regularized in the forerunner of a monarchical bishop.[1] When authority is overly centralized, Wilson found, schism is made more likely.[2]

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[1] Weber, Theory, pp. 363-373. Campenhausen, Ecclesiastical Authority, p. 122; Harnack, "Johannesbrief,"; Houlden, Epistles, p. 8.

[2] J. Wilson, "Sociology of Schism," p. 11.

The schism with Judaism forced Johannine Christianity to clarify and develop its christology and bequeathed to the Church an innovative, highly individualized portrait of Jesus as the Son of God and Stranger from heaven.[1] The schism of the docetists clarified this central doctrine on the other side, rejecting a Christ whose involvement in this world was only "seeming." The crisis may also have moved the community from a position of isolation from other Christian communities to closer ties with the wider church.[2] May we say that these were, from one perspective, some "positive" functions of the schisms? Many others perhaps could be counted, but even these are dependent upon one's personal value perspective.

We also note, following Coser's analysis, that conflict establishes and confirms a strong distinction between "them" and "us," between "insider" and "outsiders," friends and enemies. This was clearly the case in the Johannine community's experience of schism and competition with Baptist groups. *The historical conflicts of the community helped to create and to confirm a dualistic worldview, a mentality of antithesis and opposition*. *It is the product of this conflict history and the reflection of this worldview that we see in the extensive and intensive antithetical language of the Johannine epistles*.

Finally, we note with Coser that closed groups, involved

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[1] Meeks, "Man from Heaven," p. 50. Cf. Marinus de Jonge, *Jesus: Stranger from Heaven and Son of God* (Missoula, Mt: Scholars Press, 1977), pp. 141-168.

[2] Brown, "Other Sheep," p. 22.

UMI

in schismatic conflict, often take on a sect-like character.[1] This brings us, therefore, to our final consideration, the sectarian tendencies of the Johannine community.

The Johannine Community of the Epistles as a Sect

The Definition of Sect

While sociologists of religion do not agree on the range of the meaning of the term "sect,"[2] a definite and perceptible shift of emphasis in defining it has taken place since the now classic studies of Weber[3] and Troeltsch.[4] Within their perspective on the history of Christianity, they defined church and sect in reciprocal relation.[5] Weber distinguishes sect from church in that the former is a voluntary association limited to those who qualify on some religious and moral ground, whereas the latter is a normative order of society, dispensing sacra-

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[1] Coser, Functions, p. 103.

[2] Ray Wallis, Sectarianism: Analyses of Religious and Non-Religious Sects (New York: John Wiley and Sons, 1975), p. 9. On political uses of the term "sect", see Roger O'Toole, "'Underground' Traditions in the Study of Sectarianism: Non-Religious Uses of the Concept 'Sect'," JSSR 15 (1976): 145-156.

[3] M. Weber, Theory, pp. 156-157; idem, "The Protestant Sects and the Spirit of Capitalism," and "Religious Rejections of the World and Their Directions," in From Max Weber: Essays in Sociology, ed. H.H. Gerth and C. Wright Mills (New York: Oxford Univ. Press), pp. 302-359; and idem, The Protestant Ethic and the Spirit of Capitalism (New York: Scribners, 1958), pp. 144-154, 254-255.

[4] Ernst Troeltsch, The Social Teaching of the Christian Churches, 2 vols. (London: Allen and Unwin, 1931), 1: 331-343.

[5] On the patristic view of church/sect, see Greenslade, Schism, p. 29.

UMI

mental grace, into which one is born. In sects, "charisma" attaches to the religious leader, but in a Church it is inherent in hierachical offices. Weber's most profound contribution, perhaps, was the recognition that sects tend to become churches as charisma is "routinized" in ecclesiastical structure.[1]

Troeltsch developed Weber's categories and added a third, "mysticism." For Troeltsch, the Church is an institution that has compromised, for its own sake, with the world around it. It has accommodated its ways to the larger society. Sects protest this acceptance of the world and the concomitant sacrifice of Christianity's original ideals of holiness and brotherly love. The Church is conservative socially and politically, universal in principle, taking in all people. Sects, on the contrary, are small groups, perfectionist, and often radically opposed to certain aspects of society and State.[2]

H. Richard Niebuhr, drawing upon both Weber and Troeltsch, defined Church as a natural grouping, like nation or family, and sect, by contrast, as a voluntary association. He traced the cycle of sect development, in which the original spiritual experience and high demands of the first generation become routinized into the denominational Christianity of the second. For Niebuhr, whose focus was American church history, sects are the religions of the disinherited poor and represent a religious

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[1] Weber, Theory, p. 157,363-373. See also the discussion of Weber in Berger, "Sectarianism," pp. 468-471.

[2] Troeltsch, Social Teaching, 1: 330-331. A full list of contrasting characteristics of Church and sect, drawn from the work of Troeltsch, appears in Bryan R. Wilson, Magic and the Millenium, (New York: Harper and Row, 1973), p. 11 n. 3.

UMI

response to their oppression. The protest of the sect against society and its established religion blooms in the springtime of the movement, but eventually loses its vitality, due to internal strains and external stresses, largely inevitable, and fades into the mainstream of Christendom.[1]

While some sociologists continue to argue for the validity of the Church/sect typology,[2] it is now widely recognized that its usefulness is limited. Sects do not always arise as a protest against the Church. The sect phenomenon is wider than Christianity, more universal than the Church, and its own characteristics and dynamics cannot be adequately understood when tied exclusively to a Chruch/sect dialectic.[3] Neither do sects always develop into denominations or otherwise cease to be sects. Routinization may occur under certain conditions, but it is by no means inevitable.[4]

How then should we understand the essential nature of "sect"? Two elements appear crucial. *In sects, there is both an internal and external principle, i.e., a principle of ideol-*

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[1] H. Richard Niebuhr, *The Social Sources of Denominationalism* (Cleveland: World, 1929), pp. 17-21. Cf. also Liston Pope, *Millhands and Preachers: A Study of Gastonia* (New Haven: Yale Univ. Press, 1942), pp. 122-124, for a summary of the various facets of the transition from sect to Church.

[2] E.g., Werner Stark, *The Sociology of Religion: Sectarian Religion* (New York: Fordham Univ. Press, 1967), p. 174.

[3] B.R. Wilson, *Magic*, pp. 11-12,16-17; Berger, "Sectarianism," pp. 468-473; Calvin Redekop, "The Sect Cycle in Perspective," *Mennonite Quarterly Review* 36 (1962): 160.

[4] Redekop, "Sect Cycle," pp. 155-161. Cf. Thomas F. O'Dea, "Sects and Cults," in *International Encyclopaedia of the Social Sciences*, Vol. 14, p. 131.

UMI

ogy or belief, and a principle of relationship to the world outside the sect, a principle of separation. While there is a tendency in the literature on the sociology of sects to press one or the other principle as the most essential,[1] both appear to be operative in sects, and efforts to explain one of them in terms of the other, or to make one peripheral to the other, are unconvincing.[2]

We must, then, in our use of the term "sect," pay close attention to the doctrine or belief of the group. It does not simply function as a compensatory mechanism for social or psychological humiliation, deprivation, or frustration.[3] The religious teaching of the sect offers an exclusive way to salvation. No other group's doctrine is correct. Sects often have as their distinguishing characteristic a configuration of ideology, essential in their view for salvation, that is like no other religious body. It may well be the source of the sect's continuing identity and solidarity.[1]

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[1] Among those who argue for what we have called an internal principle, one might class: (1) Berger, "Sectarianism," p. 474; (2) Gary Schwartz, *Sect Ideology and Social Status* (Chicago: Univ. of Chicago Press, 1970), pp. 73-78; (3) Benton Johnson, "A Critical Appraisal of Church-Sect Typology," *American Sociological Review* 22 (1957): 90. Those who cite what we have called an external principle as definitive include: (1) those who follow the Church/sect typology (Troeltsch, Niebuhr, Stark, Pope); (2) Bryan R. Wilson, for whom "response to the world" is decisive (See his *Sects and Society* (Berkeley: Univ. of California Press, 1961), p. 3; "A Typology of Sects," in *Sociology of Religion: Selected Readings*, ed. Roland Robertson (Baltimore: Penguin, 1969), pp. 363-364; *Religious Sects: A Sociological Study* (New York: McGraw-Hill, 1970), pp. 36-41; and *Magic and the Millenium*, pp. 19-21 ; (3) Calvin Redekop, "Decision-Making in a Sect," *Review of Religious Research* 2 (1960): 81-82. For a critique of Wilson's approach, see Michael Welch, "Analyzing Religious Sects: An Empirical Examination of Wilson's Sect Typology," *JSSR* 16 (1977): 125-141. G. van der Leeuw, *Religion*, 1: 261-263 and Wallis, *Sectarianism*, p. 9 appear to keep both elements in their definition, i.e., they recognize some form of "covenant" or ideology and separation from the world as essential to sectarianism.

[2] It may be that near the core of this difference in approach lies the more basic debate between a strictly functionalist view of religion and more complex or dynamic views. Cf. Wach, *Sociology of Religion*, p. 203.

[3] Schwartz, *Sect Ideology*, p. 76.

Berger holds that "the guiding principle of definition must be the inner meaning of the religious phenomena concerned . . . ," and he defines sect as "a religious grouping based on the belief that *the spirit is immediately present*."[2] By "spirit" Berger means the object of religious faith, however conceived, "the object which will always, of course, appear to faith as a subject in action." He enunciates what is clearly an inner principle of definition when he concludes: "The spirit may be said, then, to create the religious experience in which man encounters that which is sacred - the *numen*, to use Otto's term."[3] Berger's definition has the advantage of seeing sectarianism from within,[4] but it lacks sociological specificity and is empirically difficult to use.

In these matters we are helped more by Bryan Wilson's focus on "response to the world" as the crucial element in sect definition and type. Following van der Leeuw that "the correlate of sect is . . . not the church but the community"[1] at large, Wilson, in several studies,[2] has shown that sects reject in various ways the wider society around them. In their "concern for transcendance over evil and the search for salvation," they reject the world, i.e., the "prevailing cultural values, goals, and norms, and whatever facilities are culturally provided for man's salvation. . . ."[3] This negative response of the sects (in contrast to the relative acceptance of the world by the dominant religious community)[4] may be seen in the group's way of life, its practices and ethics, as well as in its doctrine.[5]

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[1] Ibid., pp. 73,77-78.

[2] Berger, "Sectarianism," p. 474.

[3] Ibid.

[4] Ibid., p. 476.

The Typology of Sects

With the definition of sect which we have developed in hand, we may now approach the matter of sect typology. The range of sect phenomena is broad, and typologies offer the advantage of covering the data in such a way as to focus on the major similarities, rather than the minor differences.[1] Every sect is unique, but sects do fall into certain types.[2] Berger's emphasis on the inner principle leads him to refer to the concept of "religious motif" in constructing his sect typology. A "religious motif" is a "specifed pattern or gestalt of religious experience that can be traced in an historical development."[3] It is an abstract from religious experience more than a theological formulation. His typology is as follows:[4]

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[1] G. van der Leeuw, Religion, 1: 261. Cf. Wallis, "Sectarianism," p. 9.

[2] See above p. 41 n.1.

[3] B.R. Wilson, Magic, pp. 21,26. Cf. B.R. Wilson, "Typology," p. 364. This is the definitional perspective taken by Robin Scroggs in his analysis of "The Earliest Christian Communities as Sectarian Movements," in Christianity, Judaism and Other Greco-Roman Cults, Morton Smith Festschrift; Studies in Judaism in Late Antiquity, Vol. 12, ed. J. Neusner, 4 parts (Leiden: E.J. Brill, 1975), 2: 2,4.

[4] Ibid., p. 21.

[5] B.R. Wilson, "Typology," p. 364.

TYPE	MOTIF	ATTITUDE TO WORLD	EXAMPLE
I. ENTHUSIASTIC: AN EXPERIENCE TO BE LIVED			
Revivalist	"Fire falling from heaven"	World to be saved	Billy Sunday movement
Pentecostal			Over 100 Pentecostal groups
Pietistic	"Follow the gleam"	World to be avoided	Salvation Army
Holiness			Church of the Nazarene
II. PROPHETIC: A MESSAGE TO BE PROCLAIMED			
Chiliastic	"The Lord is coming"	World to be warned	Adventist groups
Legalistic	"A new order"	World to be conquered	Jehovah's Witnesses

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[1] Yinger, The Scientific Study of Religion, p. 251. Cf. B.R. Wilson, Religious Sects, p. 23.

[2] Yinger classified sects into three broad groups: acceptance, aggressive, and avoidance types; Scientific Study, pp. 275-277. A older typology based on American sects appears in Elmer Clark, The Small Sects in America (New York: Abingdon, 1949), pp. 7-8.

[3] Berger, "Sectarianism," p. 478

[4] Ibid., pp. 478-479.

TYPE	MOTIF	ATTITUDE TO WORLD	EXAMPLE
	III. GNOSTIC: A SECRET TO BE DIVULGED		
Oriental	"Wisdom from the East"	World irrelevant	Buddhist groups
New Thought	"Powers in the Soul"	World irrelevant	Rosicrucians
Spiritist	"Voices from beyond"	World irrelevant	Spiritist groups

Bryan Wilson, as we have seen, emphasizes "response to the world" as the central criterion of sect typology. Many factors enter into why sects view themselves and the world the way they do,[1] but when Wilson applies his method, he finds the following types:

TYPE	RESPONSE TO THE WORLD	EXAMPLE
1. Conversionist	The world is corrupt because men are corrupt. Be converted in order to transcend this evil world.[2]	evangelical fundamentalist groups
2. Revolutionary, or Adventist	God will soon overthrow the world and establish a new order.[3]	Jehovah's Witnesses
3. Introversionist, or Pietist	Withdraw from the world in order to deepen holiness and piety.[4]	European Pietist groups

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[1] Bryan R. Wilson, "An Analysis of Sect Development," American Sociological Review 24 (1959): 4: circumstances of sect emergence, internal structure, degree of world separation, coherence of sect values, and group commitments and relationships.

[2] B.R. Wilson, Magic, p. 22; "Typology," pp. 364-365.

[3] B.R. Wilson, Magic, p. 23; "Typology," pp. 365-366.

[4] B.R. Wilson, Magic, pp. 23-24; "Typology," pp. 366-367.

UMI

TYPE	RESPONSE TO THE WORLD	EXAMPLE
4. Manipulationist, or Gnostic	Accept or spiritualize the world's goals, but change the means of achieving them (special "gnosis")[1]	Christian Science
5. Thaumaturgical, or Magical	"Normal reality and causaation can be suspended for . . . special and personal dispensations"[2]. . ."relief from present and specific ills"[3]	Spiritualist groups
6. Reformist	Amend and change the world by divinely guided involvement.[4]	Quakers
7. Utopian	Withdraw from the world in order to reconstruct it according to divine principles.[5]	Amana Society

We will return to these two typologies below, after we have looked at the evidence in the letters of John for the Johannine community as a sect. We may, at that time, be able to see whether it approximates one of these "ideal constructions" in Berger's and Wilson's analyses. Perhaps we shall be able to suggest a reconstruction of the history of the Johannine community using categories suggested by these typologies.

The Characteristics of Sects

We have already seen that sects fall into various types, but as a sociological category sects also have certain traits.

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[1] B.R. Wilson, *Magic,* p. 24; "Typology," pp. 367-368.

[2] B.R. Wilson, "Typology," p. 368.

[3] B.R. Wilson, *Magic*, pp. 24-25.

[4] Ibid., p. 25; "Typology," pp. 369-370.

[5] B.R. Wilson, *Magic,* pp. 25-26; "Typology," pp. 370-371.

Not all sects share all of the same ones, but sociologists of religion have been able to develop a farily coherent portrait of sect groups by identifying a particular family of traits that sects tend to have in common.[1] What follows is a comprehensive, though, perhaps, not all-inclusive, list of sect characteristics drawn from a wide variety of sources on the sociology of sectarianism:[2]

1. Dualistic view of reality
2. Rejection of the world
3. Claim to a special truth or doctrine
4. Exclusivism, an elect community of the "worthy"
5. Voluntary membership on the basis of special religious experience or knowledge
6. Totalism, domination of the lives of members
7. Equalitarian yet authoritarian organization

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[1] Many of the characteristics of sects listed below also describe non-religious sects. See Lewis A. Coser, "Sects and Sectarians," Dissent 1 (1954): 360-369, and O'Toole, "'Underground' Traditions," pp. 145-156. Culpepper in his extensive research on ancient schools found similarities between them and sects; Johannine School, pp. 258-259.

[2] Particularly helpful are the lists developed by Pope, Millhands, pp. 122-124 and Hill, Sociology of Religion, pp. 77-78, where he has drawn upon the studies of B.R. Wilson. Our own list also utilizes primarily Wilson's work, cited throughout this paper (see esp. chp. 6 p. 262 n.1), and also the research of Howard Becker, Systematic Sociology (New York: Wiley, 1932), pp. 625-626; Berger, "Sectarianism," pp. 474, 481-485; Clark, Sects, pp. 22-23; Coser, "Sects," pp. 360-369; Robert Doherty, The Hicksite Separation (New Brunswick: Rutgers Univ. Press, 1967), p. 7; Niebuhr, Denominationalism, pp. 17-21; O'Dea, "Sect," pp. 130-136; Redekop, "Sect Cycle," p. 157 and "Decision-Making," pp. 82-84; Schwartz, Sect Ideology, pp. 57-60; Stark, Sociology of Religion, pp. 98,111-113,128-129; Troeltsch, Social Teaching, pp. 336-337; and Wallis, Sectarianism, p. 9.

UMI

8. Intimate fellowship
9. Strict morality, perfectionism
10. Socio-economic deprivation
11. Emphasis on eschatology
12. Tendency toward schism

Let us briefly discuss each of these characteristics.

1. Sects view reality dualistically. It is, perhaps, one of their fundamental traits. This point is, of course, central to the argument of this chapter, for if it can be shown, on grounds other than the use of antithetical language, that the Johannine community of the epistles is a sect, then its dualistic or antithetical language could be understood as the usual way in which a sect speaks. Calvin Redekop has shown that

> . . .the sect is a unique religious system which has emerged and persisted on the basis of a cognitive orientation which involves the perception of reality as a dichotomy - a black-and-white world. In the sect all ideas, acts, and things are subsumed under two rubrics, namely, the holy and the unholy. . . . This cognitive orientation operates on a collective or group and individual level. . . . Every segment of conscious perception can be classified into two realms: that which is to be done or embraced, and that which is not done and shunned.[1]

Redekop's study of sects has led him to conclude that a fundamental antithetical view of reality permeates the sectarian mind and is reflected in their teachings and actions.

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[1] Redekop, "Decision-Making," pp. 80,81. Underlining inserted.

2. We have already seen that world-rejection, a sense of separateness or of alienation from the wider society, is fundamental to, even definitional of, a sect. A sect "segregates itself from the community in general."[1] As the typologies of Wilson and Berger indicated, the form of the negative relationship to the world may vary from the view that the world is irrelevant or that it is to be avoided to the idea that it is to be reformed or overthrown.

Two "techniques" which sects use to accomplish their separation from the world, though they are particularly applicable to introversionist or pietist groups, are isolation and insulation. Sect values and resistance to change can best be attained where the group is isolated or vicinally segregated from the rest of society.[2] The Qumran community withdrew to the desert. Contact with the corrupting ways of the impure and disobedient men of Belial was cut. As little use as possible is made, in such cases, of the institutions and arrangements of society at large. "Insulation consists of behavioral rules calculated to protect sect values by reducing the influence of the external world when contact necessarily occurs."[3] Different dress, marriage within the group, and "peculiar" customs are devices often used to attain insulation and to preserve the group's superior and exclusively valued way of life. The greater the difference between the sect and the outside world the better, i.e., the lesser the likelihood of apostasy or assimilation.[1]

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[1] G. van der Leeuw, Religion 1: 261. Cf. Bellah, "Religious Evolution," pp. 73-75.

[2] B.R. Wilson, Sects, p. 2; "Analysis," p. 10.

[3] B.R. Wilson, "Analysis," p. 10.

A particular problem in conversionist sects (and to some degree in reformist sects) is that their attempts to "change the hearts of men" necessarily involve them in the world of men. Where there is involvement, there is the possibility of loss of distinctiveness or a lowering of standards.[2] Another reaction may also occur. If the "world" rejects the group's message (and reinforces that rejection with persecution),[3] then a conversionist sect may turn inward, emphasize the sect's particular religious life or doctrinal distinctiveness, and lose its sense of mission. Speaking of American political sects, Coser described this process:

> The sectarians were deeply convinced of their rejection, and this conviction in itself, in addition to all the objective factors which were certainly present, led them further to accentuate outside hostility. The world was now perceived as hostile and threatening as a whole, salvation was more and more to be found only within the confines of the organization of the worthy. The impulse to go out into the world atrophied. The microcosm of the sect replaced the macrocosm. Thus, insensibly, the sectarians began to forget the generous motives for which the sect had once been established.[4]

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[1] Redekop, "Decision-Making," p. 82; B.R. Wilson, "Analysis," p. 10.

[2] B.R. Wilson, "Analysis," p. 11.

[3] Scroggs, "Early Christian Communities," p. 1.

[4] Coser, "Sects," pp. 368-369.

3. Sects also have as a primary and definitional characteristic some special doctrine or interpretation of revelation, which is central to the new perspective on reality which sects offer to those who enter them.[1] They know something, essential for salvation, that no one else knows.[2] They possess an ideology or a truth that the rest of humanity cannot see or receive apart from adherence to the sect. They have unique and priviledged access to the truth or to salvation.[3] Because of this inherent doctrinal orientation, schisms in sects, when they occur, often take on the form of "ideological warfare."[4]

4. The other side of the coin of world-rejection is sect-exclusivism. The world is lost in darkness and is corrupt; the sect is the "only one small circle of light within it," with true doctrine and a superior ethic. Thus is established the basic distinction between in-group and out-group.[5] The sectarians themselves are the uniquely legitimate recipients of salvation.[6] They are not tolerant of diversity; they are not pluralistic in their religious outlook. They alone have the truth. God approves of them alone, is on their side, and will

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[1] Berger, "Sectarianism," p. 481.

[2] Ibid., p. 483.

[3] Wallis, Sectarianism, pp. 9,43.

[4] Schwartz, Sect Ideology, p. 75.

[5] Stark, Sociology of Religion, p. 93; Cf. B.R. Wilson, Sects, p. 326.

[6] Hill, Sociology of Religion, p. 90.

vindicate them in the eschaton. They are an elect gathered remnant, the only true ecclesia, and extra ecclesiam nulla salus.[1]

Berger refers to this characteristic of the sect's meaning system as its "catholicity" (surely a curious use of the term), since the sect claims universal validity. "Outside the system lies nothing but darkness and error. All other systems must be either included in itself as partial truth or relegated to intellectual damnation."[2] Thus, the sect must also have an apologetic to explain and to account for all other interpretations of reality, a "theory of conversion and apostasy."[3]

5. In a sect, membership is voluntary. One becomes a member, not by birth but, by conscious decision and special qualification. Often some particular religious experience is requisite, a conscious conversion. In Christian sects, "a special relation is posited between the believer and Jesus Christ and association with him in a particular way may constitute a membership requirement."[4] One must pass from the world into the sect, from a lower reality perspective to a higher,

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[1] Becker, Systematic Sociology, p. 619; Cf. Hill, Sociology of Religion, p. 77. Of course, this has been precisely the attitude of the Church toward sectarians for centuries. See Greenslade, Schism, pp. 30-32.

[2] Berger, "Sectarianism," p. 482.

[3] Ibid., p. 484.

[4] Ibid., p. 482.

from darkness to light.[1] This religious experience is of primary importance, and proof of its continuing reality is usually necessary in order to remain in the sect. "Backsliders" and dissenters may be excluded.

6. The matter of dissent brings us to the next sect characteristic. It is what we have called previously a closed or total group. Sects attempt to dominate the entire lives of their adherents.[2] "They are each concerned with producing or maintaining a thoroughgoing transformation in the identities of those recruited to them."[3] Their new perspective on reality covers all of reality. It is a complete Weltanschauung.[4] All personal and social behavior and relationships are governed by the group's ideology, under the control of its all-pervading ethos. A total commitment is required, so that every aspect of the individual's personality and conduct is brought into harmony with the teaching of the sect.[5] This characteristic is a corollary of the rejection of the world's values and practices and of the claim to be an elect association of the worthy.

Because of this totalism, there is very little room for

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[1] B.R. Wilson, Sects, p. 326.

[2] O'Dea, "Sects," p. 131; Cf. B.R. Wilson, Sects, p. 4.

[3] Wallis, Sectarianism, p.9.

[4] B.R. Wilson, Sects, p. 4.

[5] Ibid., p. 1; Bryan R. Wilson, Patterns of Sectarianism (London: Heinemann, 1967), p. 24; Coser, "Sects," pp. 361-363: "The ideal sectarian is one who is only a sectarian, a man without any other qualities" (p. 362).

UMI

personal differences of belief or life-style. Significant dissent is not tolerated, and heresy is grounds for expulsion.[1] Dissent threatens both group unity and group identity, since it blurs the boundaries between those within and those without. As a threat, it must be dealt with decisively, and, often in a highly charged emotional atmosphere, due to the close and total involvement of the group's members, such heretics and dissenters are forced to withdraw. The sect's distinctiveness and solidarity vis-à-vis the world must be maintained. Salvation is at stake.[2]

7. The internal structure or organization of sects is usually quite equalitarian. The ideal is "the priesthood of all believers," where all are brothers and sisters of one another and equal. Thus, there is often a lack of hierarchy and offices, and no formal ministry, at least no professional ministry.[3] In many sects, however, there is a charismatic leader, "a past or present prophet . . . who focuses attention of the special aspects of their message to the wider Christian community."[4] The truth of the message is thus validated by the divine author-

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[1] J.A.A. van Doorn, "Conflict," p. 120; B.R. Wilson, Patterns of Sectarianism, p. 24.

[2] We shall not elaborate the dynamics involved, since we have already discussed them above in the section on social conflict. See the references there and in Coser, "Sects," pp. 363-364.

[3] Pope, Millhands, p. 122; Schwartz, Sect Ideology, p. 58; Coser, "Sects," p. 367; B.R. Wilson, "Analysis," p. 10; Cf. van Doorn, "Conflict," p. 121.

[4] Schwartz, Sect Ideology, pp. 58-59. Also, Wach, Sociology of Religion, p. 199.

ity of the charismatic person, though there may also be an appeal to an authoritative tradition.[1] But appeal to charisma, especially if the sect as a whole is charismatic (i.e., it enjoys special gifts of the Spirit), is unstable; it is a principle, that can, as we have seen, be turned in an anti-authoritarian direction.[2] Some organized authority is present in all sects, since decisions must be made concerning what is true doctrine, what is right behavior, and who are the true members.[3] Thus, there is often a dialectical balance of egalitarianism and a strong central authority.[4]

8. The sect, while hostile to the world without, is within an intimate community, a koinonia of like-minded believers. Strong in-group feelings are necessary if the sect is to preserve its alternative reality-and-value system in an inimical or indifferent environment.[5] Special terms for one another, such as "brother" or "sister," not only indicate an equality of relation, but reflect a sense of family solidarity and communion.[6] Love and acceptance of each other, mutual

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[1] B.R. Wilson, Sects, p. 326.

[2] Cf. Elizabeth K.Nottingham, Religion: A Sociological View (New York: Random House, 1971), p. 223 : "The thoroughgoing mystic is an anarchist as far as organization is concerned, for, in the final analysis, there is for him no authority higher than his own inner light."

[3] On sect government, see Redekop, "Decision-Making," pp. 79-86.

[4] O'Toole, "'Underground' Traditions," p. 147; Coser, "Sects," p. 367.

[5] Coleman, "Social Change," p. 53.

[6] Schwartz, Sect Ideology, p. 60; Scroggs, "Earliest Christian Communities," p. 6.

support, especially in times of need, hospitality, and a concern for the wayward brethren, are all elements of the atmosphere of intimate fellowship in a sect.[1]

9. Implied in the characteristic of totalism is the usually strict moral standard of the group. It deserves separate emphasis.[2] Sects are often perfectionist and legalistic.[3] Though their ideology may include the notion of God's gracious election of them, their practice prescribes a rigorous program of good works, a list of "do's" and usually a much longer list of "don't's". Separation from the world entails a detailed moral code, so that sect values and distinctives can be maintained.[4] The sect's morality must make plain the difference between the children of light and the children of darkness.[5]

10. A common, though not universal, sect trait is deprivation of social status and of economic resources. Sects often arise and flourish in the lower socio-economic classes of

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[1] Clark, Small Sects, pp. 336-337; Schwartz, Sect Ideology, pp. 59-60. It must be kept in mind, however, that such love often goes hand in hand with a marked hatred or animus toward former sectarians now in apostasy or in a rival "heretical" group. See Coser, "Sects," p. 365.

[2] In fact, Troeltsch made the ethical practice of sects a chief trait in the sect's protest against the conformist Church; Social Teaching, 1: 336.

[3] Schwartz, Sect Ideology, pp. 57-58.

[4] B. Johnson, "Critical Appraisal," p. 88; Redekop, "Sect Cycle," p. 156.

[5] Coser, "Sects," p. 361.

society, among individuals and families whose position in life is impoverished.[1] This, of course, is the classic position of H.R. Niebuhr, that sects are the churches of the disinherited.[2] Thus, sects provide a compensation, through their ideology, for this deprived status: "The last will be first and the first will be last." They substitute high religious status for low social status,[3] though as Clark has underlined, "the sects themselves do not recognize the economic factor in their history. . . . In the sectarian mind the causes of divergence are theological."[4]

11. Another frequent sect characteristic is a particular eschatology, a focus on, or orientation toward, the future, the second coming of Christ, eternal life, or the hoped-for kingdom of God.[5] A new day is coming soon which will right the wrongs in the world and vindicate God's chosen ones. Some sects expend much energy and imagination constructing detailed plans of God's future program, mapping out the role of the various nations and the days for the specified events, according to the

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[1] Stark, Sociology of Religion, p. 6; Clark, Small Sects, pp. 16-17, 218-219.

[2] Niebuhr, Denominationalism, pp. 26-29.

[3] Stark, Sociology of Religion, pp. 37,158; O'Dea, "Sects," p. 132.

[4] Clark, Small Sects, p. 18.

[5] Pope, Millhands, p. 122. Clark, however, has also pointed to the orientation of sects to the past, to an ideal "golden age" of early Christianity; Small Sects, p. 18.

prophecies of biblical apocalypses which are interpreted with absolute literalness.[1] Groups in which a strong future orientation is important may be more alienated, but they are confident that the salvation of the new order is already present in their group.[2]

12. Sects have a tendency to schism, to divide over doctrinal and ecclesiastical issues.[3] They "breed heresy and schism."[4] Such divisions are one of the ways in which new sects arise.[5] Sometimes, if an existing sect begins to compromise its original stance, a protest group of "perfectionists" may secede.[6] At other times, it is the "unworthy," who are forced

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[1] There are sectarian aspects to the American religious phenomenon of "dispensationalism." Its detailed eschatological program may be seen in J. Dwight Pentecost, Things to Come (Grand Rapids: Zondervan, 1958), John Walvoord, The Nations in Prophecy (Grand Rapids: Zondervan, 1967), and the best-selling popularization by Hal Lindsey, The Late Great Planet Earth (Grand Rapids: Zondervan, 1970). On "dispensationalism," see Clarence Bass, Backgrounds to Dispensationalism (Grand Rapids: Eerdmans, 1960), Daniel P. Fuller, "The Hermeneutics of Dispensationalism" (Th.D. dissertation, Northern Baptist Theological Seminary, 1957), C.C. Ryrie, Dispensationalism Today (Chicago: Moody Press, 1965), and Ernest Sandeen, The Roots of Fundamentalism, British and American (Chicago: Univ. of Chicago, 1970).

[2] Berger, "Sectarianism," pp. 483-484.

[3] See above on the causes of schism, pp. 11-20. Cf. B.R. Wilson, Sects, pp. 340-341.

[4] Coser, "Sects," p. 364.

[5] The other ways are, according to B.R. Wilson, a local charismatic leader, an organized revival, a spontaneous group of "seekers," and an attempt "to revitalize the beliefs and practices within a major religious movement;" see Patterns of Sectarianism, pp. 18-19.

[6] Wach, Sociology of Religion, p. 186.

UMI

to withdraw and are ostracized, because they dissent or cannot in some way meet the tests of orthodoxy.[1] By this means, sects purge themselves in order to retain their distinctiveness.[2]

Having defined "sect," reviewed some types of sects, and established a list of sect characteristics, let us now turn to the epistles of John in order to assess the evidence for the Johannine community as a sect.

The Evidence of the Johannine Epistles

It is now generally conceded that the early Christian movement was sectarian vis-à-vis Judaism and the world.[3] It was a sect before it became a Church.[4] The Johannine community, as a part of early Christianity was, therefore, sectarian.[5] This syllogistic approach, however, while valid, neither offers evidence for Johannine sectarianism, nor does it tell us anything about the specific nature of the Johannine group. We shall, therefore, review the twelve characteristics of sects developed above in the light of the data of the Johannine epistles, paying particular attention to those traits considered to be definitional.

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[1] B.R. Wilson, Sects, p. 27 and "Analysis," p. 4. Hill, Sociology of Religion, p. 50; and Coser, "Sects," p. 363.

[2] B.R. Wilson, Sects, p. 338.

[3] The clearest demonstration of this may be found in R. Scroggs, "The Earliest Christian Communities as Sectarian Movements," pp. 1-23, to which we have had occasion to refer previously. This fact has also been noted by other biblical scholars, e.g., Leander Keck, The New Testament Experience of Faith (St. Louis: Bethany, 1976), p. 13, and Brown, "Other Sheep," p. 6. It is recognized as well by sociologists of religion, such as, Hill, Sociology of Religion, p. 49, O'Dea, "Sects," p. 132, and O'Toole, "'Underground' Traditions," p.147, who cites the Marxist Friedrich Engels that the first Christian communities were not so much like modern parish congregations as they were "like local sections of the International Working Man's Association." Cf. also G. van der Leeuw, Religion,1: 261.

[4] B.R. Wilson, Sects, p. 17: "In the Christian case the sect preceded the church." Also, G. van der Leeuw, Religion, 1: 262.

[5] Brown, "Other Sheep," pp. 5-6: "the Christian community known to us through the Fourth Gospel and the Johannine Epistles

1. The Johannine epistles present a thoroughly dualistic picture of the world. This has been the burden of the greater part of this study and a conclusion that, in view of the intensive and extensive antithetical language, was not difficult to establish. The author of the letters has a dichotomous perception of reality. His natural tendency is to view matters in terms of opposites. There is good and evil, true and false, love and hate, light and darkness, etc., and behind it all the true believers and the schismatic antichrists. He thinks and writes antithetically.That the Johannine community of the

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was a sect, as part of the larger Christian sectarian movement." But Brown, operating with the older, more restricteddefinition of sect, developed by Troeltsch (sect as a group which "had broken koinonia with most other Christians," i.e., the sect/ Church dichotomy), attempts to show that the Johannine community was not a sect, although it shared most if not all of the characteristics of sects. It was not a sect, in his view, because it still had not broken fellowship with the "Apostolic Christians," the "larger church." See "Other Sheep," pp. 5-6, 20-21. As we have seen, however, Troeltsch's definition, while helpful in understanding medieval and post-Reformation conflicts, neither fits the empirical data best nor is it sufficiently universal in applicability. For the Johannine community as a sect, see also Bogart, Perfectionism, p. 140; Meeks, "Man from Heaven," pp. 70-71; D.M. Smith, "Johannine Christianity," pp. 223-224,238,247.

UMI

epistles shares this first characteristic of sects has been, therefore, decisively demonstrated in our study thus far. Let us see further to what extent it conforms to the other distinguishing marks of sectarian groups.

2. There is in both the Fourth Gospel and the letters of John an evident self-understanding of the community as a group radically estranged from the world. They were in the world, but not of it (John 17:16). The conflict with Judaism and with other Christian groups, discussed earlier in this chapter, played an important part in alienating the Johannine Christians from their world.[1] In the epistles, while the author tends to "correct" the christology, soteriology, and "perfectionism" of the Gospel in the direction of mainstream Christianity, he confirms its rejection of and hostility toward the world.[2] "Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him" (I Jn. 2:15). Community and world are clearly set in antithetical relation.[3]

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[1] Meeks, "Man from Heaven," p. 69; Brown, "Other Sheep," pp. 5-21; John H. Schütz, "Ethos of Early Christianity," IDB-SV, pp. 291-292; and D.M. Smith, John, pp. 67-70.

[2] Bogart, Perfectionism, p. 139; Culpepper, Johannine School, p. 289; Meeks, "Man from Heaven," p. 71; D.M. Smith, "Johannine Christianity," pp. 223-224.

[3] Even I Jn. 4:14, where "the Father has sent the Son as the Savior of the world," reminiscent of John 3:16, does not imply a positive valuation of the world. The world is lost, and the Son saves his own out of it. The Son is sent into the world "so that we might be saved through him" (I Jn. 4:9), we who were formerly dead. Cf. Eph. 2:1-3.

UMI

The opponents, as far as the author of I John is concerned, were never true members of the community. Their secession proved that they were not "of us" (2:19);[1] they are, in fact, "of the world" (4:5), but "we are of God" (4:6). The world is the province of the evil one, his dominion of power (5:19), but the community belongs to God and has his Spirit, the Spirit of truth (3:24; 4:6). The world also has a spirit (4:4), a spirit of error and antichrist (4:3,6).[2] The world does not "know" the community, since it did not "know" Jesus (3:1). In fact, it hates the community, because the community's deeds are righteous and the world's are evil (3:12,13). Those who are born of God, however, overcome the world by the indwelling Spirit (4:4) and by faith in Jesus as the Son of God (5:4,5).

Further contributing to the Johannine community's world-rejection was its probable geographical isolation.[3] It was thereby better enabled to maintain its distinctiveness vis-à-vis other Christian communities and the world. Its doctrine also functioned so as to further insulate it. Their christology resulted in their rejection by "the world" (Judaism, in the Fourth Gospel), which experience caused them to develop a doctrine of the "world" that helped explain their rejection, which led to further alienation from the world, and so on, a process that Meeks has called "continual harmonic reinforcement between social experience and ideology."[1]

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[1] Cf. Schweizer, Church Order, p. 126.

[2] Jack T. Sanders, Ethics in the New Testament (Philadelphia: Fortress, 1975), pp. 99.

[3] D. M. Smith, "Johannine Christianity," p. 237.

As a result of this experience, it may well be that the Johannine community, which once had attempted to convert their fellow Jews to faith in Jesus as the Messiah,[2] lost its sense of mission and withdrew into its own intense intimate fellowship, its secure koinonia with God and with one another. There is no Pauline sense of "missionary struggle for the world."[3] There is no re-direction of mission, as in the Matthean community.[4] Indeed, the process which Coser described in connection with American Marxist sects appears quite applicable to the Johannine group especially as it is reflected in the epistles. Rejected by the world, they emphasized their difference from it. It was a threat, something to be saved from, to be endured. Salvation was experienced in the fellowship of the worthy, and "the impulse to go out into the world atrophied."[5]

3. We have already seen that doctrine, _a distinctive and peculiar doctrine_, played a crucial role in the development of the Johannine community's identity. They had a particular christology which, rejected by Judaism, led to their expulsion,

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[1] Meeks, "Man from Heaven," p. 71.

[2] Brown, "Johannine Ecclesiology," p. 385.

[3] Edward Schweizer, "The Concept of the Church in the Gospel and Epistles of St. John," in _New Testament Essays: Studies in Memory of T.W. Manson_, ed. A.J.B. Higgins (Manchester: Manchester Univ. Press, 1959), p. 237.

[4] Jack D. Kingsbury, _Proclamation Commentaries: Matthew_ (Philadelphia: Fortress, 1977), pp. 99-100.

[5] Coser, "Sects," pp. 368-369.

and which, if we follow Brown's reconstruction,[1] also led to their alienation from other Christian groups.

Their faith in Jesus as the divine Son of God had meant for them a radically new perspective on reality, a passing over from one social world to another.[2] This is seen in the theology of the Fourth Gospel,[3] and it is further reinforced in the epistles. At issue between the Elder and the opponents is a doctrinal concern, again christological: whether or not Jesus Christ had come in the flesh (I Jn. 4:2; II Jn. 7). This proper, orthodox christology, along with the equally important concern for love among the members of the community, are the central themes of the epistles (cf. I Jn. 3:23, a kind of summary statement).[4]

4. When the Johannine group says, "We know that we are of God and the whole world is in the power of the evil one" (I Jn. 5:19), it is expressing the sectarian characteristic of exclusivism. Similarly in I Jn. 4:6, the author says, "We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us." The community's exclusive possession of the truth is expressed throughout I and II John in the conflict with the opponents. The opponents (the out-group) lie,

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[1] Brown, "Other Sheep," pp. 5-22; Schütz, "Ethos," p. 292.

[2] Meeks, "Man from Heaven," pp. 69-71; Cf. Berger, "Sectarianism," pp. 481-483.

[3] See De Jonge, Jesus, pp. 151-162.

[4] Schnackenburg, Johannesbriefe, pp. 207-298; Schweizer, "Concept of the Church," p. 241.

UMI

are in the darkness, and are of the devil, while the Johannine Christians (the in-group) tells and does the truth, is in the light, and is of God (e.g., 1:5-10; 2:3-4,9-11,21-22,27; 3:6-10; 4:1-6; 5:10-11,19-21).[1] In II John the author warns the church not even to offer common hospitality to the schismatic heretics, lest they share in their error (II Jn. 10-11).[2] While the Johannine community of the epistles does not claim that it alone, among all the other Christian groups, has the truth, it does assert its own absolute rightness vis-à-vis the rest of the world. They know "everything" and need no one to teach them (I Jn. 2:20,27; 5:20).[3] Other Christian groups, besides the docetists, do not, apparently come into view in the epistles.

5. There is no evidence in the Johannine epistles that speaks to the issue of how one joins the community initially. It is clear, however, how one stays: by orthodox doctrine, right conduct, and obedience to the Elder. The Johannine way of being Christian involves a conscious decision about the truth and an abiding profound spiritual experience of communion with God through Jesus his Son. It is this experience and belief that constitutes one as a Johannine Christian. Departure from these norms means exclusion from the community. The opponents, the Elder repeatedly affirms, did not have what they

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[1] Cf. J.T. Sanders, Ethics. p. 99; Brown, "Other Sheep," p. 19.

[2] Cf. Bogart, Perfectionism, pp. 138-139.

[3] Schweizer, "Concept of the Church," p. 238.

claimed. Hence, "they went out from us" (I Jn. 2:19), or were compelled to withdraw when they would not or could not conform.

6. The author of I John characterizes the Johannine way of life as walking in the light. The entire experience, behavior, and thought of his fellow believers takes place in fellowship with God, in whom there is no darkness (I Jn. 1:5-7). Being a Johannine Christian is _a total way of life_, characterized by obedience to Christ's commandments, particularly the all-inclusive love command, which, for early Christians, fulfills the whole law (I Jn. 2:3-6,7-8; 3:22-24; 5:2-3; II Jn. 5-6; III Jn. 3-4). There is a sense in which Johannine Christians do not sin;[1] they purify themselves. Their whole life reflects their divine nature as children of God (I Jn. 3:3-10; 5:18). They reject the world and its values out of love for the Father (I Jn. 2:15-17). Their everyday behavior must be under the control of their ideology. They must always and in all things "follow the truth" (II Jn. 4; III Jn. 3-4). Hence they cannot even welcome the schismatics into their homes; such behavior would be treasonous. They must not even greet such wicked people (II Jn. 10-11).

7. The _authority structure_ of the Johannine community fits the pattern of many sects. There is an apparent equality of member. They call one another brethren and friends (I Jn.

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[1] Cf. Bogart, _Perfectionism_, pp. 25-49.

UMI

2:9-11; 3:10-17; III Jn. 3,5,15).[1] Compared to the Elder, they are "little children"[2] (I Jn. 2:1,18; 3:18), but all are children of God (I Jn. 3:1-2,10; 5:1-2). They all have received the anointing of the Holy One (I Jn. 2:20) and need no one over them to teach them (I Jn. 2:27), since they "all know" (I Jn. 2:20).[3] They have all received the Spirit (I Jn. 3:23; 4:2,4) and have God's testimony to Jesus in them (I Jn. 5:10). It is not altogether surprising, then, that there is no mention of any special ministry or church officials. There is not even any diversity of charismatic gifts, simply "no church order at all."[4]

Leadership in the community is centered in the Elder, who is probably esteemed highly as a prophet and a teacher.[5] He combines in his role both traditional and charismatic authority. The former is evident not only in that he shares with the rest of the "brethren" in the possession of the Spirit but also

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[1] On friends," see Gustav Stählin, "φίλος,ϰ.τ.λ. ," *TDNT,* Vol. 9, pp. 162-166.

[2] The different terms in I Jn. 2:12-14 do not represent offices, but either different age groups (most likely) or the whole community represented by various names: "fathers," "young men," and "children." See Dodd, *Epistles*, pp. 37-39; Marshall, *Epistles*, pp. 138-139.

[3] On the textual problem, whether πάντες ("you all know") or πάντα ("you know everything"), see Metzger, *Textual Commentary*, p. 710, in which the former reading is defended.

[4] Schweizer, "Concept of the Church," p. 237. Brown is correct that this in no way implies an anti-institutional polemic against other apostolic churches, though he himself calls it a peculiar ecclesiology; "Other Sheep," p. 18.

[5] Bornkamm, "πρεσβύς," *TDNT*, Vol. 6, p. 671.

UMI

in that he

> . . . cannot silence or demolish his opponents by appealing to the authority of the church teaching office. . . . True to the Johannine tradition, he makes appeal to the teaching Spirit. . . . The author is not free to reject the idea /that the secessionists teach by the Spirit also/ in principle but must demand a testing of the spirits.[1]

The appeal to traditional authority, i.e., to continuity with "that which was from the beginning" (1:1; 2:7,24; 3:11; II Jn. 5,6,9) and to the tradition about Jesus (1:1-2,5; 2:6; 3:16; 5:6) is, therefore, understandable. The Elder, as the bearer of the community's tradition, its link with the beloved disciple and the origins of the community, had much firmer ground here, he believed, on which to refute the opponents, than in an appeal to the Spirit.[2]

That the Elder is the central authority in the community is seen not only in the authoritative, even commanding tone of I John, but especially in the shorter letters. In II John he writes to a sister church, reminding it of the love command (II Jn. 5,6), warning it against the antichrists and against losing its eternal reward (II Jn. 7,8), and commanding it not to grant hospitality to the heretics (II Jn. 10). In III John the Elder writes to Gaius, one of his children (III Jn. 4). He encourages him to provide hospitality for "the brethren" (III Jn. 5-8) and has written Gaius' church. Diotrephes, however, has rebelled against the Elder's authority, preferring

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[1] Brown, "Other Sheep," p. 22. Cf. I Jn. 4:2.

[2] D.M. Smith, "Johannine Christianity," p. 236.

"first place" for himself (φιλοπρωτεύων, III Jn. 9). The Elder promises to come and to bring up before the church the issue of his rash insubordination (III Jn. 10). Apparently, much as Harnack suggested, one pattern of authority is breaking down and another, local autonomy, is beginning to take its place.[1]

8. That the Johannine community of the epistles was an intimate fellowship of love should scarcely require demonstration. It is, perhaps, that aspect of the ethos of the community that is most obvious in the letters. Love is a prominent theme in every chapter except I John 1, and there "fellowship", with love implied, is a central concern. What it is that the Elder wants the remaining Johannine Christians to do is to love one another (I Jn. 2:10; 3:11,14,18,23; 4:7,11,12,16; II Jn. 5), and it is just this that is his constant complaint against the schismatics. They have broken fellowship and returned hate for love (2:9; 3:10,15; 4:20-21).

The community's warmth and mutual support contrasts sharply with their hostility to and rejection of the world.[2] They are obligated to aid the brethren in need, to show love in practical action (I Jn. 3:17), to grant hospitality to fellow Christians, even strangers (III Jn. 5-8), and to pray for wayward members of the community who sin (I Jn. 5:16a). But they may not lift a finger to aid the opponents, former brethren

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[1] Harnack, "Johannesbrief,"; Bornkamm, "πρεσβυς", pp. 671-672; Marshall, Epistles, pp. 13-14.

[2] J. T, Sanders, Ethics, p. 98.

UMI

(II Jn. 10-11), nor are they to pray for members of their own community who commit a "mortal sin" (I Jn. 5:16b); a strange contradiction, perhaps, but one that is typically sectarian.

9. Ethics. This leads directly to the question of the extent of the love command in the Johannine epistles. Bultmann,[1] Schnackenburg,[2] and Furnish[3] all agree that the command to love in the letters is not restricted to love for the brethren. They believe that they can show that the author intends that love be universally directed to one's neighbor or fellowman, as in the teaching of Jesus in the Synoptic Gospels.[4] In the Fourth Gospel, however, "nothing is said about loving 'the neighbor' or 'the enemy'."[5] Love is, instead, directed within the community of the disciples(Jn. 13:34-35).

It is the same in the epistles. None of the three passages cited by Furnish, who follows Schnackenburg, supports a different, more liberal, interpretation. In I Jn. 2:9,11 love is for the brother, the fellow member of the community. The former brethren hate their brothers and show that they now walk in darkness. At issue is the contrasting attitudes and actions of

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[1] Bultmann, Epistles, p. 28, and p. 28 n. 26.

[2] Schnackenburg, Johannesbriefe, pp. 117-121.

[3] Furnish, Love Command, pp. 152-156.

[4] Hans Conzelmann, Jesus,trans. J. Raymond Lord, ed. with an introduction by John Reumann (Philadelphia: Fortress, 1973), pp. 62-63.

[5] Furnish, Love Command, pp. 146-147. He compares the Johannine community in this respect with Qumran. Love is within the chosen group. See also Bultmann, Epistles, p. 28 n. 26. (Unlike Qumran, however, hate for the enemy is never commanded.)

UMI

two factions in the same community, both claiming to be Johannine Christians.[1] Theoretically, ideologically, the Elder says "they were not of us," but the heated polemic throughout I John makes it clear that they did belong together at one time in the unity and love of their brethren and that their schism was a painful rupture, issuing in anger, resentment, and counterclaims of orthodoxy and heresy.

It is claimed that the "brethren" in I Jn. 3:14 must refer to "the world" in 3:13, since it would be a better contrast if the world's hate and the community's love had the same object.[2] But "the world" is closely associated, throughout I John, with the opponents, the former brethren. They have gone out into the world (I Jn. 2:19; II Jn. 7). They are of the world, and the world listens to them (I Jn. 4:5). Just as "the Jews" of the Fourth Gospel represent the world of unbelief, so the secessionist Johannine Christians represent, for the author, the world of unbelief in the epistles. Therefore, I Jn. 3:13-14 is still speaking of love and hate among brethren, between factions of the same community. The Elder's name-calling should not be permitted to obscure this reality.

I Jn. 4:20 is also taken to refer to non-Christians, since it refers to the opponents.[3] We have already seen that the status of the opponents in the epistles as to their "Christianity" is ambiguous. In one sense, the Elder reads them out of the saved community: "they were not of us." In another sense, what has so aroused him is that they were indeed Christian brothers, one with the fellowship, who have now betrayed the cause. I Jn. 4:20 is still about love for one another within the community. Indeed, in I Jn 4:20-21 the double love command of the Synoptic tradition has been revised by the community's tradition. Love for God remains, but love for the neighbor has narrowed to love for the brethren.[1]

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[1] Houlden, Epistles, p. 14.

[2] Furnish, Love Command, p. 153.

[3] Ibid., p. 154.

Another aspect of the Johannine morality or ethics in the epistles is sectarian. The community is perfectionist. Bogart has persuasively shown that there is a conflict in the community over sin and perfectionism. Both the opponents and the remaining Johannine Christians assert their sinlessness (1:8,10; 3:4-10). The opponents' claim appears to be based upon Johannine realized eschatology and a strict ethical dualism. The orthodox perfectionist self-understanding, however, is beginning to break down as the emphasis on Christ's atoning death and the distinction between mortal and non-mortal sins both show.[2]

10. There is virtually no evidence in the letters of John by which to determine the social and economic status of the Johannine community as a whole, let alone any such distinction

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[1] Cf. J.T. Sanders, Ethics. pp. 98-99; Käsemann, Testament of Jesus, pp. 59-65; Schweizer, Church Order, p. 126; Bogart, Perfectionism, p. 129; and Furnish, Love Command, pp. 152,154, who contends that even though I John substitutes brother for neighbor in the love command, brother is a synonym for neighbor in I John.

[2] Bogart, Perfectionism, pp. 1-2,4-5,7,81,90-91,135,138-139.

between those who seceded and those who stayed. In I Jn. 2:16 the values and norms of the world are rejected, but in I Jn. 3:17, those brethren who possess worldly goods must help those who are in need. This implies no more than that some had more wealth than others. We do not know if the former were the opponents and the latter the Elder's group. That the "world" listens to the opponents (I Jn. 4:5) does indicate that the Elder felt that in the eyes of the world, which the Johannine community rejects, the heretical group was of a higher status than his own, but it does not prove, though it may be true, that the Johannine group, like most early Christians, were of low status and poor.[1] In II Jn. 10 and III Jn. 5-8 the practice of providing hospitality is discussed. Travelling Christians, especially those who took no money for their preaching from non-Christians, needed the financial support of their brethren. They were not wealthy enough to support their own travels.[2]

11. The eschatological statements in the epistles are more in line with those of the rest of early Christianity and, thus, represent a movement away from the realized eschatology of the Fourth Gospel,[3] though it is only a matter of emphasis,

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[1] See Hengel, Property and Riches, pp. 34,36,38, and Keck, "Poor," pp. 673-674. Cf. also Gerd Thiessen, Sociology of Early Palestinian Christianity (Philadelphia: Fortress, 1978), pp. 8-23,33-46.

[2] On hospitality in the epistles, see Malherbe, "The Inhospitality of Diotrephes," pp. 222-232. This practice goes back to Jesus and to the early Christian "missionaries." See Thiessen, Palestinian Christianity, pp. 12-14,20,38.

[3] Dodd, Epistles, pp. liii-liv.

UMI

since both types of expectation are found in both sources.[1] There is in the letters a stronger expectation of the return of Christ (2:18: "it is the last hour;" 2:28: "when he appears," . . . "at his coming;" 3:2: "when he appears;" 4:3: "antichrist. . . is in the world already;" 4:17: "the day of judgment;" cf. II Jn. 8). As with many sects, the Johannine community is fully confident that the new order of life is already evident in its midst.[2] It represents the new age to come. Eternal life is a present possession (I Jn. 5:12), as is eschatological forgiveness (I Jn. 2:1,2,12) and the Spirit (I Jn. 3:24; 4:13). "The darkness is passing away and the true light is already shining" (I Jn. 2:8), for the believers. They walk in that light of the new age. They have already passed from death to life (I Jn. 3:14), and are already in this world as Christ is (I Jn. 4:17), to whose image they shall, at the parousia, be fully conformed (I Jn. 3:2).

12. As with sectarian movements generally, the Johannine community evidenced a tendency toward schism. It divided over an ideological issue central to its self-understanding, its christology. The opponents' reading of the Fourth Gospel led them to view the Christ docetically, as one who did not really come in the flesh, a not altogether impossible impression of the Fourth Gospel's christology, as Käsemann and Meeks have shown.[3] The Elder preserved those elements in the Gospel and

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[1] Kümmel, Introduction, p. 444.

[2] Bogart, Perfectionism, p. 87; J.T. Sanders, Ethics, pp. 98-99.

[3] Käsemann, Testament, pp. 26,66,70; Meeks, "Man from

early Christian tradition which insisted that Jesus was the Christ, that he had lived an earthly human life, suffered, and died. Each faction may well have thought that it was upholding true Johannine Christianity.[1]

We have seen, therefore, that the community whose life and thought is reflected in the Johannine epistles conforms closely to the definition of sect used by contemporary sociologists of religion. It also shares to a considerable degree the characteristics of sects. Early Christianity was a sectarian movement within Judaism, but the Johannine community heightened these tendencies radically. It was a sect *par excellence*.

The dialectical language of the Johannine epistles may, therefore, be understood as the language of a sect. It is, as Redekop has suggested, the way sects view reality, dichotomously, and the way sects speak, antithetically.

Having established then that the Johannine community of the epistles was a sect, is it possible to say, according to our two sect typologies, what kind of sect it was? Can any development be traced in the history of the community with regard to sect type? What happened to the Johannine sect after the schism, from the perspective of reasonable speculation?[2]

Heaven," pp. 50,70-72.

[1] Houlden, *Epistles*, pp. 14-15,17-19.

[2] On the importance, for sociological analysis, of understanding "the historical ground from which the present social phenomena under investigation has emerged, as well as what future consequences and states of affairs may emerge from the present,"

The community we see in the Johannine epistles is best understood as an introversionist or pietist sect. Its vision is focused firmly on communion with God, fellowship with Christ, love of one another, and the development of a life-style of purity and holiness. As for the world, it is not to be saved, overthrown, manipulated, or reformed. It is certainly not to be accepted. The world, as in introversionist sects, is to be avoided. The community has withdrawn from the world for the deepening of the divine relation and the communion of the saints.[1]

Bryan Wilson has described the "ideal-type" of the introversionist sect:

> Christian introversionist sects seek to withdraw into a life of inner holiness, which is both a quality of an individual and of the sect's community life. The community is the only place of salvation, initially as a place of preservation (until death or the second advent) but in practice as salvation in this life, too. The community is itself "the gathered remnant." There is little interest in evangelising others, since inner illumination or inspiration is not readily communicated to outsiders who may, indeed, be regarded as contaminating the faithful. Inspiration may be diffused among participants, or it may come through chosen vessels. It is regarded as the manifestation of the deity, who is seen . . . as the Holy Spirit, deepening the spiritual piety and perfection of the fellowship.[2]

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see E.A. Tiryakian, "Structural Sociology," p. 119 n. 17.

[1] Culpepper, Johannine School, p. 287; B.R. Wilson, "Typology," p. 366.

[2] B.R. Wilson, Religious Sects, p. 43.

While not all that Wilson says here or elsewhere about introversionist sects fits the Johannine group, this is to be expected. The relation between an ideal-type and any particular group will never be a complete correspondence. It is sufficient if the group under study fits the general pattern of the type. In our case, the ethos of the Johannine community is described in Wilson's analysis rather well, except that nothing is said about the importance of orthodox doctrine, a central Johannine concern.

Had the Johannine group always been an introversionist sect? Not if the work of Fortna and others concerning the first form of the Fourth Gospel is correct.[1] They see the Johannine community attempting to persuade their fellow Jews to accept Jesus as the Messiah. To this end they compiled a signs source of Jesus' miracles, to which was added at an early stage a passion narrative, explaining the Messiah's death. It was the experience of the rejection of their evangelistic efforts that eventually led them into conflict with the synagogue, heightened their christology, and resulted in their expulsion from the synagogue. But, prior to this chain of events, along with other groups in early Christianity, they were probably what has been termed a "conversionist sect," with a strong sense of mission (cf. John 20:30-31).[1]

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[1] Fortna, Gospel of Signs, esp. pp. 221-234; Cf. also Brown, "Johannine Ecclesiology," pp. 379-393 and "Other Sheep," pp. 5-11; Kysar, Fourth Evangelist, pp. 10-81; Martyn, History and Theology, passim and "Source Criticism," pp. 247-273; D.M. Smith, "Johannine Christianity," pp. 228-248; and "The Milieu of the Johannine Miracle Source," pp. 164-180.

What about the future? If the community had evolved from a conversionist to introversionist position, what happened to the Johannine community after the schism of the docetists? It is not unreasonable to suppose that the opponents of the Elder continued their gnosticizing trajectory and became part of those communities which in the second century valued the Fourth Gospel as a source for Gnostic theology.[2] It was indeed the "heretics" who recognized and preserved the Gospel of John before the orthodox "rescued" it.[3]

The Johannine Christians who were associated with the Elder may, since "the world" did not listen to them (I Jn. 4:5), have died out or have been assimilated into other Christian groups.[4] The Johannine epistles, particularly I John, since it "corrects" the theology of the Fourth Gospel in the direction of developing mainstream Christianity ("early Catholicism"), may have preserved the distinctive Johannine teaching for the larger Church and may have made it possible for Irenaeus to accept it as one of the necessary and divinely ordained four Gospels.[5]

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[1] On conversionist sects, see B.R. Wilson's typology above, p. 45 and B.R. Wilson, Magic and the Millenium, p. 22. This evolution from a conversionist to introversionist position, if valid, would provide a further argument for dating the Johannine epistles later than the Fourth Gospel.

[2] Houlden, Epistles, p. 19; Bogart, Perfectionism, p. 140; and Brown, "Other Sheep," p. 22.

[3] Robert M. Grant, "Gnosticism," IDB, 2: 404-406; and J.N. Sanders, Gospel, pp. 37-40.

[4] Culpepper, Johannine School, p. 287.

[5] Houlden, Epistles, pp. 18-20; Bogart, Perfectionism, p.140; and Brown, "Other Sheep," p. 22.

UMI

We have now concluded the agenda which we set for ourselves in this chapter. We began by noting that language, in particular religious language, mirrors one's worldview. The symbols one uses to speak about ultimate reality and the way in which those symbols are employed reflect a Weltanschauung or symbolic universe. Religious language, like all language, and the worldview embodied in it are social products; they arise from the social, cultural, and historical life of a specific community. They, in turn, shape that life, so that there is always a "continuing dialectic between the group's historical experience and the symbolic world which serves both to explain that experience and to motivate and form the reaction of the group members to the experience."[1]

We then explored the dynamics of social conflict, in particular the disruptive social conflict of schism. The history of the Johannine community was viewed in the light of these dynamics, and we concluded that the historical conflicts of the Johannine group helped to create and confirm a dualistic worldview, the mentality of antithesis and opposition that we see in the language of the epistles of John.

Finally, we took up the category of sect, defined it in accord with modern sociological interpretation, and laid out two related typologies of sects (from Berger and B.R. Wilson). Then, we developed and discussed a broad list of twelve sect

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[1] Meeks, "Man from Heaven," p. 50; cf. Berger, Sacred Canopy, pp. 3-28.

UMI

characteristics, from which we turned to the Johannine epistles and found that they reflected , to a considerable degree, a community with these traits. Our conclusion was that the Johannine community, as it is reflected in the epistles, was a sect, and that the antithetical language of the letters is more comprehensible when we view it as the language of a sect.

The antitheses of the Elder, then, arise out of a specific social and historical situation.[1] The dynamics of conflict and of sect life are two ways of describing this situation, and they show how one's symbolic universe is, in part, a response to the social experience of the community. Ideology is a product of social history, but it also shapes history and experience, so that there is a progressive interaction between thought and life, a reciprocity between the life of the mind in religious experience and the conditions of social, cultural, and historical institutions and events.

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[1] This may be the chief value of approaching historical materials from a sociological perspective - an increased illumination of the dynamics at work in the actual life situations of the communities behind such documents. Cf. Scroggs, "Early Christian Communities," p. 21.

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ABBREVIATIONS

ATR	*Anglican Theological Review*
BJRL	*Bulletin of the John Rylands Library*
BZNW	Biehefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
HNTC	Harper's New Testament Commentaries
HTKNT	Herder's theologischer Kommentar zum Neuen Testament
HZNT	Handbuch zum Neuen Testament
ICC	International Critical Commentary
IDB	*Interpreter's Dictionary of the Bible*
IDB-SV	*Interpreter's Dictionary of the Bible - Supplementary Volume*
JBC	*Jerome Biblical Commentary*
JBL	*Journal of Biblical Literature*
JPTh	*Jahrbuch für Protestantische Theologie*
JSSR	*Journal for the Scientific Study of Religion*
JTS	*Journal of Theological Studies*
KETNT	Kritisch-exegetischer Kommentar zur Neuen Testament
MNTC	Moffatt New Testament Commentaries
NICNT	New International Commentary on the New Testament
NTS	*New Testament Studies*
RB	*Revue biblique*
RevExp	*Review and Expositor*
SNTS	Society for New Testament Studies

UMI

SBL	Society of Biblical Literature
TLZ	*Theologische Literaturzeitung*
TDNT	*Theological Dictionary of the New Testament*
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft*
ZThK	*Zeitschrift für Theologie und Kirche*

UMI

BIOGRAPHY

Thomas Floyd Johnson was born June 1, 1943 in Detroit, Michigan. He graduated from Wayne State University, Detroit in 1965 with the B.Ph. degree, from Fuller Theological Seminary, Pasadena, California in 1968 with the B.D. degree, and from Princeton Theological Seminary, Princeton, New Jersey in 1969 with the Th.M. degree. He has published book reviews in Religious Studies Review (Jan., 1976; Jan., 1978). He is an ordained minister in the United Presbyterian Church, U.S.A.and has served churches in Lewistown, Pennsylvania, Flint, Michigan, Deckerville, Michigan, and Sioux Falls, South Dakota. He has been a teaching assistant at Fuller Theological Seminary, Duke Divinity School, and the University of North Carolina, adjunct instructor at John Wesley College, Owosso, Michigan, instructor in New Testament at Duke University, and assistant professor of religious studies at Sioux Falls College, Sioux Falls, South Dakota. He received the Weyerhauser Scholarship at Fuller Theological Seminary and the Gurney Harriss Kearns Fellowship in Religion at Duke University.

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